

The CHRISTIAN CENTURY

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The Coming Glory

A Vision of Christ's Triumph

BY DR. G. CAMPBELL MORGAN

Modern Womanhood

A New Department

CONDUCTED BY MRS. IDA WITHERS HARRISON

A Half Decade

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

The Peril of Character

THE NOTE of alarm sounded in the older preaching has dropped out of the preaching of today. Formerly men could be frightened at the thought of hell or the imminence of death. But in this practical age of ours, when the problems and worths of this present world absorb attention, it is difficult, if not impossible, to make vivid to men's minds the solemn contingencies of the future.

To this practical difficulty there is added also the fact that modern men somehow feel that death changes nothing, confirms nothing, that it is but an episode in the ever ongoing life of the soul. The New Testament would seem to sanction the view that life is taken up on the other side of death precisely at the point that it is left off on this side of death. And as for hell, the materialistic and lurid imagery which formed a large part of the preaching of yesterday seems to answer to no reality in the souls of men of today.

Yet the religion that has no great note of peril in it is faulty and inadequate. Life is tragic at the core, and no soft speech can interpret its deeper meaning. If the thought of death and hell is pale and forced for men of health and action, there is in Christianity and in human life an equally grave, or yet more solemn, motive in the constant peril of character. This motive does not depend for its efficacy upon any doubtful interpretation of scripture or the survival of some fragment of superstition.

It is not what may happen to our persons that we need to fear, but what is happening in our souls.

Psychology is giving us today a set of conceptions which wonderfully re-enforce the teaching of Jesus as to the sensitive delicacy of the spirit of man. The tone of awe in which Jesus bade his disciples watch is amply fortified by every soul's self-introspection. In such an hour as ye think not the Son of Man cometh—the judgment is executed. The judgment, that is to

say, is instant and constant.

So long as we conceive the judgment upon our neglect or our wrong-doing as postponed to some great future day we miss life's most controlling motive. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." But the Christian message is that sentence *is* executed speedily. Judgment takes place with the act as well as after it, and not chiefly upon the person or his goods, but within his character.

This immanence of penalty, as contrasted with its remoteness, its postponement, is an insight which not only supplies the preacher with the note of alarm, of urgency, but it expands the inner world of the spirit with a sense of awe, such a sense of awe as gives the significance of eternity to the common life, to the common tendency of our thoughts.

If we remove the apocalyptic imagery in which Jesus framed his teaching on the judgment, we have remaining just this wonderful insight of his as to the delicacy of the spiritual nature of man, its liability to ruin through neglect or misuse, and the subtle and unconscious process by which its ruin may be accomplished. Over against the cocksure perfection of the pharisees he stirred men to challenge their goodness, to keep challenging it, never to assume that they were out of danger of falling.

Underneath the complacent goodness of many a man there works the canker worm of insincerity or sentimentalism or unconscious duplicity of ideal or sensuality or avarice or ambition. Character is never safe. No broad good-nature, no humane feelings howsoever sympathetic and responsive to suffering, no soundness of creed, no correctness of formal obedience can suffice to make character safe.

From a man possessed of such moral assets as these the Lord may be departing as he did from Sampson while he wist not. And unless preaching have in it this prophetic note of peril it fails to declare the whole counsel of God.

Social Survey

Two Great Naval Reviews

The greatest naval review in the history of the United States recently took place in New York Harbor, and at the same time, another review of somewhat smaller proportions, which included most of the naval vessels of the United States which were unable to reach New York for the greater display, was held off the Pacific Coast. This review was primarily for the purpose of showing the preparedness of the navy for any emergency which might arise demanding rapid mobilization. Rear Admiral Osterhaus, who is in command of the entire navy, was given only thirty days' notice of the review. Many vessels were just completing the year's work and were scattered widely. Some had been sent to dry-docks for repairs, but it is said that all except two were in line when the review took place. It was also anticipated that so notable a spectacle as the review of a large part of the navy would prove inspirational, and the interest of a large number of people aroused. In this, too, success attended the maneuver. It is claimed that at least 1,000,000 people saw the vessels during the four days of the New York review, and a proportionately great number on the Pacific Coast watched the squadron. Secretary Meyer frankly said: "The people pay for the navy cheerfully. I think they will be even more willing to concede its value when they see what a tremendous potential fighting power it is as an assurance of peace." Surely it was impressive to see twenty-six "men-o-war" and enough auxiliary vessels to round out an even hundred in line at one time. All told, the reviews, East and West, represented a total displacement of about 700,000 tons, and the vessels were manned by 35,000 officers and men. President Taft reviewed the armada on the Hudson twice, once while the vessels were anchored in line, and again as they steamed down the river. He was greatly impressed with the formidable showing, but sees room for improvement. He commended the officers and men for their preparedness, but added: "The equipment of the fleet is excellent, except as to the number of destroyers and cruisers and colliers in proportion to the whole number. We had in the fleet today, twenty-two destroyers, and to meet the full requirement there should have been approximately one hundred destroyers, or an average of four to each battleship." Other nations are building high-speed cruisers. To maintain the standard of the navy the President feels we should not fall behind, for, "unless a navy is maintained at the highest possible state of efficiency it is a needless extravagance." Mr. Taft will favor the program of building two battleships a year and smaller vessels in proportionate number. Had not these reviews been preceded by the negotiation of the international peace treaties, they must have proved a most depressing spectacle for enlightened men who are looking for the cessation of such a brutal and uncivilized means as war for settling international disagreements.

Shall We Burn Our Libraries?

It was to be expected that somebody, sooner or later, would begin to protest against the multiplicity of public libraries and to suggest the diversion of the Carnegie and other millions to other purposes. It is somewhat surprising, however, to note that objection to the accumulation of great collections of books should be made by a scholarly Englishman, no other than Lord Rosebery, and that he should have the temerity to voice his objection at the formal opening of the new Mitchell Library building, for the cost of which the Corporation of Glasgow, Scotland, has just expended \$500,000. The distinguished statesman is reported to have said that he was filled with a hideous depression at this cemetery of books. Most of the books were dead. They shrugged their barren backs at you, appealing, as it were, for some one to come and take them down and rescue them from the neglect into which they had deservedly fallen. How many baffled ambitions and hopes and aspirations on the part of authors they represented! Folios which our generation could not handle; novels as vapid as soda water which had been open for a week; bales of sermons and political speeches, and forgotten science and superseded history, and biographies of people that nobody cared about. These were the staple of the public library. Who could ever read them? But if amazement is expressed that a former prime-minister should utter such rank literary heresy, what shall be said of the comment of Mr. Edmund Gosse, librarian of the house of lords, who followed the noble lord's backsliding by writing to the London Times—a safety-

valve for every bursting British passion—denouncing the mixed and doubtful blessing of Carnegie libraries, the superfluity of printed matter, the books that could never add anything to human interest, pleasure, or instruction. At latest accounts the British Museum authorities had not cited these two heretics before a court of justice, but the British Weekly comes nobly to the defense of public libraries, declaring: "Let it be considered how very few books there are in this country. Take a wealthy London suburb, and look round. There is hardly a great house which contains as many as a thousand books. In fact, a hundred books would be nearer the average. Perhaps, in the whole suburb of 100,000 people, there may be ten decent libraries, and no more. We confess that to us one of the most cheering sights in London and elsewhere is the new Carnegie libraries. They give a chance to the people. In these libraries the innocent occupation of reading is practised. It may not lead to more, but it may lead to more, and at any rate the mere existence of the buildings is a protest against the gross and oppressive materialism which is everywhere around us. . . . Our own opinion is that it is impossible to have too many books. Every book, almost without exception, has some element of value. We venture to say there is not a biography ever written, however poor, that has not something in it. No great subject of debate is closed." When the conditions in the United States are considered it is not too much to say that next to the churches and the schools the public libraries are the most potent force of civilization. Nothing we have seen in recent years is more reassuring of the intelligence of future generations than the existence and use of the libraries which are to be found from Maine to Oregon and from Minnesota to Florida. Every intelligent citizen ought to aid them by willingness to pay for their maintenance and by thoughtful advice to young people upon the wisest way to use them.

Revolutionary Triumph in China

The revolution in China has already become highly important in the growth of constitutional liberty in the Asiatic world. It is significant that, contrary to all precedents, this uprising has seen few demonstrations against foreigners. At the beginning of hostilities both government and revolutionary leaders proclaimed their intention of protecting foreign interests, and both have kept good faith in that promise. The revolt is aimed at the Manchu dynasty. China for the Chinese is the slogan. For nearly 300 years the Manchus have ruled China, but they represent a distinct race and no bond of sympathy or of patriotism has ever sprung up to unite that race with the people it rules. The pure Chinese Ming dynasty, which preceded the Manchus, is now extinct, and the Young China party might be at a loss to choose a ruler should the present line be banished. For this reason revolutionists are divided. Some insist upon driving the Manchus from the country; others, more moderate, are willing to accept the compromise offered through the acting regent, Prince Chun, uncle of the five-year-old emperor. This compromise would virtually mark the overthrow of the dynasty, though a Manchu ruler would be left as figure head. The people are promised a national assembly with power to legislate and to originate legislation itself without waiting for the ministers to bring questions before them. Manchu princes have already been excluded from the ministry, but the ablest Manchu ministers have been given other important offices, as in the case of General Yin Chang, the minister of war, who succeeded two untrained Manchu princes as supreme commander of the imperial army. It is certain that if the revolutionists accept compromises, in the end they will be better off than if they hold out for the original demands. Too radical a change is doomed to almost certain failure, but if the half-way step is accepted and the people shall be educated to exercise some degree of democratic liberty, they will then be in a position to act intelligently under a more complete form of democracy. It now seems probable some compromise will be accepted, but both sides are sparring for advantage in drawing the agreement.

Our Lord took the apostles away out of the hurry and impurity of their busy life into a quiet place, from which they might presently return to do their work the better. He knew that a great part of the effectiveness of the kind of work which they were doing depended on the quality of their ministrations. Thus when one teacher remarked to another on their way to the college prayers, that those exercises involved some waste of time, and that the German students who do not have any such appointment get half-an-hour ahead of us every day, his wiser companion answered, "To a man turning a grindstone every moment is precious; but to a man living a man's life every inspired moment is precious."—George Hodges.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Methodist

Methodist Mission Money This Year.

The General Missionary Committee of the Methodist Church recently in session in Denver, heard reports as follows concerning finances of Methodist home and foreign missions. The data carried with it some disappointment, in view of hard work for missions that has been put in by laymen, but by both home and foreign societies explanations were presented. The foreign board, with headquarters in New York, reported an increase this year of only \$34,000, and all of that was in the special account. Receipts for regular work fell off \$84,000, and the board reports the large debt of \$171,976. This debt was \$98,600 last year, but this year an additional \$73,400 is added to it.

The gifts of Methodists for regular work of their own foreign board were last year \$1,072,997, as compared with \$1,156,794 the previous year. Special gifts increased from \$320,000 to \$438,000, and so made the total for the year slightly in excess of 1910. The total in 1910 was \$1,476,000 and this year \$1,511,000. Philadelphia leads all Methodist conferences, with \$36,000, and Pittsburgh comes next with \$34,000. Baltimore Methodists gave \$30,000; Central Pennsylvania, \$33,000; New York, \$26,000; and Brooklyn, which district includes much of Connecticut, \$28,000. Chicago Methodists gave \$27,000, and northern New Jersey, called the Newark conference, \$26,800.

Home Missions and Methodist Church Extension are done by Methodists north under one board. Its headquarters are in Philadelphia. Its receipts this year were \$1,006,756, as compared with \$1,019,000 last year. The board is in debt \$72,000, but unlike the foreign board was able this year to avoid falling into heavier debt. The gifts for home missions only last year were \$765,000 and \$728,000 this year. Gifts by conferences are relatively about the same as to the foreign board, Philadelphia leading, and Pittsburgh second. Pennsylvania is the Methodist stronghold in supply of missionary money.

Baptist

Baptists North and South.

The divisions in the denominations that resulted from the civil war are now an incubus upon the various religious bodies. The perpetuation of these divisions is the most illogical of all denominational divisions. That they do engender bad feeling and hinder Christian work is shown by this statement in the *Baptist Standard* (Dallas):

A scramble over territory by the two great Baptist bodies of America is unseemly to the last degree. The one over-ruling consideration should be such an arrangement and employment of forces as will best serve to preach the pure Gospel to all the people. This sentiment ought to be widely diffused, North and South. Pride of organization should have no place among us. We are not preaching, baptizing, constituting churches, building schools, etc., for conventions and boards, but to spread the Kingdom. With us it matters not at all whether a Baptist lives North, South, East or West. It does matter, however, whether he holds the truth and lives right. If we will give Baptist principles free play in the real Baptist spirit, without friction or strife or waste of energy, forces will adjust themselves and the right thing will come about as the waters find their proper level. What is the free Baptist policy for, if not to work according to its sort?

Baptists and the Social Question.

The consciousness of the social problem is to be found everywhere in the churches of today. The following admirable statement of one phase of the problem is found in the *Baptist World* (Louisville):

"When the church tells these people to patiently endure the wrongs they suffer, that they are necessary and inevitable, that she has no message of social salvation, that the Christian religion has nothing to do with the domain of man's industrial life, and exerts no influence there, when this is the answer of the church to the plea for some method of economic reconstruction, is it strange that your religion makes no appeal to the wage-earning class and that they charge you with trying to serve both God and mammon?"

"Overtopping all other problems with which the church of this age has to deal is the social problem of reorganizing business and industrial life on a Christian basis. This problem can be solved. Let us have courage and faith to believe this. Indeed one solution has already been presented. The economic theory of Socialism."

Episcopalian

A Liberal Anglican View of Communion.

There is in the Anglican church in this country a section which without laying claim to such high catholicity as other sections of the church, has nevertheless the true catholic spirit of tolerance and inclusiveness. There has been a tendency in Episcopal churches to adopt a rigid ritualistic view of things and to limit the communion to those confirmed. This attitude would class them with the Hardshell Baptists of another age and make ridiculous their talk of Christian union. We are glad to find in one of the great journals of the church, the *Churchman*, the following words:

Can the highest Anglican claim more for our priesthood or liturgy or sacraments than the Jews could and did claim for theirs? Nevertheless, what did St. Peter say when he was accused—"Thou wentest in to men uncircumcised and didst eat with them?" His answer was: "I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?"

So then, now, it seems to me that it is our duty to follow this apostolic example—to apply St. Peter's words to our own conditions, and to say, "Can any man forbid bread and wine, that these should not receive the Lord's Supper, who have received the Holy Ghost as well as we?"

An Anglican View of the Baptism Question.

A minister of the Disciples of Christ was once rather shocked to be congratulated by a high church clergyman of the Anglican communion upon a similarity of views upon the subject of the regenerating work of baptism. The following extract from the pages of the *Living Church* will indicate how high Anglicanism contrasts two extreme attitudes toward baptism, and the one they accept:

In an address on Christian Unity recently delivered in Atlanta, Dr. Campbell Morgan of London, England, among other things, stated that—"Continually I am growing more careless of differences in ecclesiastics, and growingly I am more careful of the great Catholic doctrine of unity in spirit." Then again he said: "No man is a member of any church unless he be born of the Spirit, and no rite or ceremony, no matter how holy in itself, can make him so."

Surely here are statements which fairly represent the spirit and thought of a great deal of modern Protestantism, though of course only a small fraction of Christendom, yet it is that fraction largely that the present movement for a Unity Conference will have to consider.

Now, Christian unity can come about only when we recognize all the truth and all that is good in all the churches, and get down to the essentials of the incarnate life of the Son of God. It will be a narrow way in some things and not a broad way in those things. The broad way will be more divisive and destructive and disintegrating as time goes on, and that is what all sincere seekers after unity are deploring.

Christ made baptism an essential act for incorporation into his incarnate life. It is not man's act, but the church's act with Christ's authoritative command behind it. Baptism properly administered, i. e., by water in the name of the Father, Son, and Holy Spirit, is the new birth into the incarnate life. That is what the New Testament teaches and that is what Christianity has taught from the beginning.

Congregational

Who Is the Heretic?

Since the days of Horace Bushnell to the time of Priggs and on to the present badgering of students from the leading divinity schools, there has been the question of heresy. It is well that we study just what form these alleged heresies take and compare them with other forms of unbelief more subtle and dangerous that lurk in the minds even of the professedly orthodox. The *Congregationalist* and *Christian World* states the case as follows:

We consider those Christians chargeable with heresy who have lost faith in the gospel and still remain in our churches and pulpits; who deny the ethics that Jesus Christ taught, and believe his life and teaching impracticable in our days; who oppose every new and inevitable forward step in the Kingdom of God; who cling to outworn customs which bear the very impress of paganism, simply because they are old; who refuse to follow the leadership of the spirit into the untrodden regions of the Kingdom.

If we must try men for heresy, we would not indict those who deny an ancient theory of inspiration, but those who deny that the gospel has power to meet the awful paganism of our modern cities. Here are thousands of Italians and Jews who have become practically agnostic. Here are thousands of young men who have gone mad over sports and theaters and vice. Here is the vast pagan city and the church deserting it for the quiet suburbs and well-to-do people. The very abandonment of fields that ought not be left is a confession of unbelief. But there are men who also openly disbelieve in the power of the gospel to transform the city into the City of God, to transfigure these abandoned thousands with the light of Christ.

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Religion as an Experience

Past experience determines present experience. A discourse in German is meaningless to one who has never learned German. A class in higher mathematics would present nothing intelligible to one who has yet to learn arithmetic. The best music is noise to the untrained ear. The impassioned utterance of the prophet of righteousness is foolishness to the vicious and corrupt. Cleanliness is a source of amusement to a dirty savage.

Religious experience of the highest type depends upon careful and prolonged discipline in the search for truth and in the practice of righteousness. Absorption in the quest for money shuts us out from the enjoyment of pure and undefiled religion. Coarse amusements unfit us to appreciate the beauties of the Bible and the heroism of the missionary. The quietness and dignity of the worship of the house of God make no appeal to us if we have taught ourselves to admire boastful selfishness.

Jesus adapted his teaching to the experience of the learner. The woman at Jacob's well was neither mentally nor morally alert but so skilful was the Master that he awakened her to an interest in himself and in the religious hopes of her people. The church has need of holding before its teachers the example of the Lord in his service to the undeveloped. Modern journalism takes account of what the people know. It often becomes a follower rather than a leader, but, as a prominent magazine says, "Regard for the tastes and the standards, moral and intellectual, of those in the community whose tastes are least exacting and whose standards are least developed, * * * if subordinated to conscience and regard for good taste and high standards, can be productive of great good." The church does not have to part company with its conscience in order to bring its message within the understanding of everybody.

The apostles who stood before the court in Jerusalem displayed great boldness in speech and remarkable vigor and clearness of thought. They knew what they believed and they had a facility in discourse that seemed, to the Jewish leaders, out of harmony with their previous experience. The explanation is found in the statement that they had been with Jesus. While the learned men of Jerusalem had been occupying their minds with the opinions of other learned men, these Galileans had been living with one whose life was the truth. It is contact with culture that imparts culture. It is a great day in any home or community when a good man enters it. To become acquainted with such a man is to be convicted of careless living and to be renewed in faith. Max Müller said of John Coleridge Patteson, "To have known such a man is one of life's greatest blessings. In his life of purity, unselfishness, and devotion to man, and faith in a higher world, those who have eyes to see may read the best, the most real imitation of Christ."

It was personal experience that gave power to the testimony of Paul. He gave up family friends, property, and professional ambition for Christ because he knew Christ. The benefits of his faith were not matters of hearsay to Paul. He could say to men, "I know how the life is transformed by Christ." It is this sort of testimony that brings conviction. "There is much value," says Dean Bos-

worth, "in the historic facts connected with the life, death, and resurrection of Jesus to which we can call attention, but the gist of our testimony must be some personal experience interpreted in the light of these historic facts." It was his acquaintance with Christ that enabled David Livingstone to say, after his life in Africa had been accompanied by disease, anxiety, and separation from those he loved, "I have never made a sacrifice." His mind had been upon the good he was doing and not upon his hardships.

The marks of Jesus branded on the body of Paul certified to the intimacy of his relation to Jesus. He had shared in the suffering of his Lord. He who knows Jesus only when the multitudes crowd upon him to hear his word or to shout his praises does not know him. If we understand that we are enjoying priceless blessings through the influence of Jesus upon the minds and hearts of our ancestors, we have some knowledge of him. But we do not have the right sort of knowledge of him unless we see the world that is yet without his saving grace and unless we have a part in bearing his message to all who live in darkness and fear. This service we cannot render without the spirit of sacrifice. It requires that we face the criticism of ignorance and prejudice and acquire money and education not for display and cultivated ease but to lay on the altar of faith. [Midweek Service, Nov. 29. Jno. 4: 10-14; Acts 4: 13; I Cor. 15: 8-10; Gal. 2: 20; 6: 17; Phil. 1: 21.] S. J.

The Meaning of Baptism

VIII.—BAPTISM AND THE CHURCH.

The natural development of our series was interrupted two weeks since by the chapter on infant baptism. Up to that point we had discussed the meaning of the word "baptize" and the form by which baptism was administered in the early church. It is our duty now to go on from a consideration of the linguistic and historical questions to the more important task of interpreting the meaning of the act itself.

Much of the confusion of thought with respect to baptism is due to the fact that the ordinance has been, historically, isolated from the social institution from which its original and natural meaning was derived, and given a meaning on its own account. In New Testament times the ordinance was a simple, customary ceremony of initiation into a religious order. It possessed the same significance attaching to any rite of initiation, namely a device of good order, a means of social control. The people were not conscious of it but of what it implied. The New Testament writers give us neither an account of its origin nor an explanation of its meaning. All their references take for granted that it was an already existing custom whose meaning was well understood. As a consequence the opinion widely prevails, more or less vaguely, especially among immersionists, that the ceremony of baptism was given by special divine dispensation. In the controversy that has been waged over it it has been treated as a sort of Melchisedek among social institutions, without origin and without genealogy.

Taken thus by itself, abstracted from its simple functional connection in church organization, the ordinance can be made to mean almost anything according to the philosophy or fancy of the interpreter. The various unreal and often unethical doctrines concerning baptism that have been exploited throughout the history of the church have been made possible by this lack of historical perspective—the social situation within which baptism arose and for which it had a natural meaning was forgotten. The mere bringing to mind of that actual situation should do more than any argument to disclose the utterly fictitious character of the many dogmas with which the simple ceremony has been overgrown.

The recognition of baptism as a function of religious organization suggests that it be interpreted as any other social fact or factor is interpreted. Such an interpretation would be classified as sociological in contrast to dogmatic interpretations. The Christian Century fully accepts the sociological view of baptism. Over against it, however, we wish to refer to the two outstanding dogmatic views which we may classify as the magical and the legalistic.

1. To the magical conception of baptism we need give but little attention. This is the view upon which the doctrine of baptismal regeneration rests. Quite early in church history an intrinsic potency came to be imputed to the act of baptism. It was taken out of its position as a social ceremony of initiation into the fellowship of Christ's followers and endowed with a virtue on its own account.

It was natural that baptism should have fallen victim to just this abuse. Placed as it was on the border-line between the old life and the new, the objective ceremony came to be designated by the very

term regeneration. It was invested with all the efficacy which had in the early days attached to the inward spiritual qualities of faith and repentance. The growth of the doctrine that there was no salvation outside the church taken with the doctrine of original sin and the consequent practice of infant baptism raised the ordinance into a place of magical potency. It came to be frankly confessed that baptism might be efficacious without faith on the part of the one baptized.

This view of baptism reached its logical development in the imposition of the rite upon uninstructed heathen whom the armies of the Christians conquered in battle.

The doctrine of baptismal regeneration is thoroughly magical and superstitious. The physical act of immersion in the water is regarded as efficacious. Tertullian, one of the church fathers, gives an explanation of the magical potency of the water after this fashion: There was from the beginning a special affinity between water and the Spirit which had brooded over it at the Creation. The same spirit returns to the water if God be invoked and gives to it the power to impart sanctification.

All such magic as this has been historically rejected by our Protestant churches, and need, therefore, only be referred to here.

2. The legalistic conception of baptism must detain us at somewhat greater length. This view of baptism is held mainly by those who identify the rite with the physical act of immersion and see in it a "positive" command of Christ. It is contended that the word "baptize" in the New Testament should be translated flatly by "immerse" or its equivalents. The command of Jesus to "baptize" all nations means, therefore, nothing more nor less than to immerse them in water.

The legalistic view elevates baptism to the same relative position given it by the magical doctrine of baptismal regeneration, but guards itself against a magical interpretation, first by insisting that the ordinance has no validity except when preceded by faith and repentance and, secondly, by lodging the saving potency not in the water or the ceremony as such but in the divine will which has ordained immersion as a test of the soul's loyalty and faith. Baptism (immersion) is an institution of the Lord's own appointment and submission to it is the initial and typical act in which the soul yields to his authority.

Among certain types of immersionists holding this view obedience to Christ consists mainly, so far as the weight of their explicit emphasis goes, in being immersed. Faith, repentance and baptism, the formula of conversion commonly in use by the Disciples of Christ, is often varied in their speech by faith, repentance and obedience. The obedience is tacitly assumed to be synonymous with baptism. Not a little of the passion that Baptists and Disciples have thrown into their sermons on the Lordship of Christ—a theme very common in both bodies—has been due to the pragmatic use to which that doctrine lends itself in the enforcement of immersion as the supreme act of obedience.

Thus, while guarding against the magical elements in the doctrine of baptismal regeneration, the legalistic conception makes baptism still more abstract than does the magical view. Legalism reaches the farthest limit in the sorry process of isolating this simple rite from its functional connection with the church. In the magical view the ordinance still performs the function of initiation. The magical view is never held as purely magical; the magic is always mixed with the idea that baptism is potent because it brings one inside the church. The church is the big matter, and membership in it is the ultimate guarantee of salvation.

But in the legalistic view the isolation of baptism is complete. It is not a means to a concrete end. It has no human, social meaning. It is an item in a transaction between God and the soul, and this transaction takes place in *abstracto*.

While it is true that those who hold this view of baptism believe also that those who are baptized are *ipso facto* members of the church, yet the conception of baptism as initiation into the church is not put forward. The ordinance is enjoined upon the convert as an act of intrinsic obedience to Christ, complete in itself. In sermons on baptism converts are not told to join the church, to be initiated into the order of those who are striving to follow Christ. They are told to obey Christ in this ordinance. Their loyalty and the genuineness of their faith are challenged by the Lord's command to be baptized.

With this emphasis upon baptism as an abstract institution of personal obedience, it is not strange that among Disciples and Baptists a ceremony known as the Right Hand of Fellowship has been invented to take the place from which baptism has been pushed

by this legalistic theory. Lacking its symbolism, the so-called Right Hand of Fellowship comes nearer answering to the baptism of the New Testament than does baptism itself as interpreted by its legalistic advocates.

The mode of reasoning by which the legalistic view sustains itself is substantially as follows: There is no conceivable reason for being baptized (immersed) except the fact that Christ commands it. Baptism, therefore, is a sheer test of submission to the divine will, and in this is its essential virtue. If instead of baptism Christ had commanded his disciple to give a loaf of bread to a hungry child, such an act would not have tested the disciple's loyalty, for he could see some reason in the act and feel some human prompting to perform it. But baptism rests sheerly upon Christ's authority and to submit to it is, therefore, a pure act of obedience, unalloyed by any human feeling or moral insight.

The defective moral character that this conception imputes to Christ is, of course, obvious to every reader, and its crass legalism is repugnant to every soul that has thought its way far into the mind of the Master. The implications of such an apologetic for baptism might have been tolerated among the medieval schoolmen who were more intent upon logical than ethical consistency in the things of their religion. But that such a view could circulate in our own day in face of the profoundly significant discoveries of the moral teaching of Jesus to which we are accustomed, almost startles one. Nevertheless this view is boldly exploited as a ruling motive in much of the evangelism of the Disciples of Christ.

In a widely read religious paper published among the Disciples the following statement recently appeared which registers the marvelous surviving power of a dogma which the genius of modern Christianity indignantly rejects:

"A man may think that he believes, but his faith may not be strong enough to stand the test to which it will constantly be put in the Christian life. So, by the simple act of Christian baptism, his faith is tested in the very beginning. Man says: I believe. God says: Well, I will see if you do; be baptized! Man may say that he believes, but that is in his own heart, and the world cannot see it. Let him adequately express, embody, his faith before the world, let him illustrate his creed, by being baptized."

The story of Naaman's final submission to the prophet's arbitrary command to wash in Jordan seven times, and the ringing rebuke administered by Samuel to King Saul for disobedience to the letter of his instructions, furnish protagonists of this dogma with texts for many a sermon on the importance of exact obedience to Christ's un-understood command to be immersed.

This abstract treatment of baptism has produced a phenomenon in protestant Christianity, especially in immersionist churches, entirely without analogy in the church of New Testament days. These modern churches have developed a *baptism consciousness*. Their ministers argue and urge the duty of baptism. There is much preaching on the subject. The vast dynamic of the Lordship of Christ is put back of the ordinance. The sheer act of being baptized is invested, theoretically, with awful importance. As a "test" of loyalty to Christ, souls are challenged to submit to it to prove their mettle. Responding to such an appeal the candidate tends to carry with him into the baptismal water a fictitious heroism, an over-consciousness of baptism, as such, and an under-consciousness of the implications of the spiritual status which it confers. The creation of this baptism consciousness by these motives inevitably tends to eclipse the free insight of the soul into the great moral principles of Christ's revelation. To the mind that can regard baptism by immersion as a typical command of Christ, His ethical laws of brotherhood will sound thin and vague.

Now this baptism consciousness is totally without precedent in primitive Christianity. The apostles did not preach baptism: they preached Christ and baptized those who accepted him, with as little consciousness of the formality as such as we now put into the ceremony of the right hand of fellowship. Baptism as a specific act was not an important element of consciousness at all, either with preachers or converts. It was taken for granted. It had neither dogmatists nor critics. No questions were raised concerning it. The important content of consciousness was Christ and his salvation from sin unto holiness. After faith in Christ and repentance, the point at which moral heroism came in was not in obedience to baptism as an arbitrary "positive" command, but in the decision to attach oneself, in the face of the community, to the company of those who were already Christ's disciples.

The test of faith and loyalty was not in baptism but in the thing baptism implied—the willingness to assume the status of a member

of Christ's church. The command to be baptized voiced by Peter at Pentecost and by Ananias to Saul was not a command to perform a specific physical act (though custom had made the specific physical act well understood by both speaker and hearers) but to decisively commit themselves to the church and accept induction into its fellowship. Baptism was this commitment, this induction.

In its original and natural setting Christian baptism was not an institution on its own account; it derived its significance from the church, of which it was the gate of entrance, the initiatory ceremony. Its meaning was not inherent in itself or in an arbitrary divine decree by which it was appointed; it was an institution of the church, and drew all the meaning it possessed from the church. It was the door into the church and, like a door, its meaning consisted in the function it performed in the larger whole of which it was a part.

In justice to the Disciples of Christ it must be said that the legalistic type of teaching in its crasser forms is obsolescent among them, except in unprogressive communities. But the fundamental error lying behind such teaching abides with us still, namely, that baptism in the sense of immersion is an act whose sanction rests upon the sheer authoritative command of Christ. The rite is still dissociated from its original and natural setting.

Not until the whole legalistic fiction concerning baptism is displaced by the plain, tangible social sanctions for it will our souls be able to discern what the commands of our Lord really are and be heartily willing to obey them.

Editorial Table Talk

—The splendid proposition described by Rev. A. L. Orcutt found on another page should indeed solve the ministerial relief problem so far as immediate needs are concerned. The name of the maker of the proposition is not given by Mr. Orcutt, but our readers can easily enough guess him. This is a big chance, pastors. Seize it! Make December 17 the best day this too-long neglected cause has ever known!

—Great preparations are being made over the land for the observance of C. W. B. M. day, the first Sunday in December. The pastor can well afford to give over one of the services of that Lord's day to the women of his church to be used as an occasion of bringing their work to the attention of the public. A sermon in the morning interpreting the activity of Christian womanhood in missions would start the day well, and the women's own program rendered in the evening would put a climax on a most significant day.

—A writer in the *Firm Foundation* calls attention to the fact that instrumental music was used to accompany the hymns sung at the funeral of the late Professor McGarvey. The organ also was played when the bier was being removed from the house. This feature of the service is described as an outrage and a dishonor to the dead, in view of Professor McGarvey's well-known opposition to instrumental music in worship. Several years ago he withdrew from one of Lexington's larger churches because of the introduction of an organ. He removed his membership to a humble congregation which held with him in opposition to this "innovation." While the writer referred to indulges, perhaps, in much too drastic a characterization of the "insult" which the use of the organ at his funeral involved, it would seem that the more fitting course would plainly have been to conduct such a service as the conviction of the deceased would have preferred.

—Upon a second examination of Dr. W. T. Moore's communication, published last week, it seems that we misapprehended his statements with reference to The Christian Century's interpretation of the Disciple's historic position. At any rate, we do not now find the stricture upon whose assumed presence in his article an editorial response was promised for this week. All the points involved in the article seem to have been adequately considered in the two pages already devoted to it. Probably the editorial wish that some correspondent would raise the fundamental historical question was father to the thought that certain of Dr. Moore's statements had done so. Subconsciously, too, we probably assumed that if anybody would raise a question of this kind this venerable narrator and living embodiment of the past three-quarter century of Disciple history would be likely to do so. But we might have known, had the assumption come squarely before our eyes, that so authoritative a historian as Dr. Moore would be least likely of all our

readers to raise that particular question! As it is, the treatment of this aspect of the problem can wait until in the evolution of our study it is more decisively called for.

Salvation Army and Christmas

The Salvation Army is planning to reach, at the approaching Christmas, in one form or another, 300,000 persons. It counts upon reaching 20,000 in Chicago; 8,000 in St. Louis; 12,000 in Boston, and at least 30,000 in New York and vicinity. The principal ways of helping this vast number will be with food and clothing. The Army's publication is to issue at Christmas 325,000 copies. It will contain greetings and commendations from Governors Dix of New York, Wilson of New Jersey, Hooper of Tennessee, Senator Warren of Wyoming, and others. Commander Eva Booth has just returned from the Pacific Coast enthusiastic over her reception by San Francisco, where city officials among others joined to honor her and her Army. She had not been there before, since just after the earthquake and fire. An enlarged Army work of recent date is a new orphanage at Spring Valley, N. Y., where are cared for 300 orphans. The American Army hears reports of enlarged Army work in England, and of relief work in China, among the natives of the disturbed provinces.

Cementing Baptist Union

Prof. A. W. Anthony of Bates College has resigned his chair and has been elected a special joint secretary of the Home, Foreign and Publication societies. Rev. Dr. Anthony represents the Free Baptists, and he now becomes a secretary of the three great societies of the regular Baptists, to whom the Frees have recently turned over their missionary work, including permanent funds. The plan is a part of the union measures of these Baptist bodies.

Reports from Rev. Dr. R. S. MacArthur indicate success in securing funds from Baptists, largely from southern ones, to assist the Baptist propaganda in Russia. As president of the World Alliance Dr. MacArthur expects to sail for Russia in about a fortnight, hoping to interview the Czar and ask for larger religious freedom, not for Baptists merely, but for all bodies, including the Jews. Dr. MacArthur will take part in the dedication of a new Baptist church in St. Petersburg, assist in Baptist services in Moscow, and then proceed on a world tour of inspection of Baptist mission work. He will be absent a year, and perhaps longer.

Muck-raking the Missionaries

Copy runs short with the best of professional journalists at times and the muck-raking movement in journalism which has exposed some hoary evils, is now running riot attacking some of the best things of our modern life. A recent article in Hampton's magazine against the missionary societies is in point. The following note from the *Continent* indicates that even men whose scholarship should make them cautious in writing fall into this tendency:

Professor George A. Dorsey of Chicago University, writing to The Chicago Tribune a letter of Chinese travel, mentions "that distinguished American missionary, Dr. W. A. P. Martin," and while quoting one of his books on another subject, remarks as a little digression: "Doctor Martin, by the way, is said to have made the statement that the combined efforts of Christianity in China could show less than a dozen honest, intelligent converts." It would appear from this that the sapient Professor Dorsey is a near relative of the "horse marines." Doctor Martin would not be still preaching the gospel in the streets of Peking in the ninth decade of his life if he had any such sort of notion, and it is perfectly certain that he never said anything which could by any means be twisted into this alleged quotation. Members of the Chi Alpha Club in New York remember with what triumphant fervor the veteran missionary, on his last visit home, recounted the marvelous way in which the Christians of China stood the uttermost tests in the Boxer time. If Doctor Martin had had the slightest discount to take from the quality of the professed native Christians whom he knew in such hosts he would certainly have expressed it in the intimate and confidential circle of Chi Alpha. Professor Dorsey ought to be ashamed to circulate a story so obviously incredible.

Mr. Lloyd George's Religious Affiliations

Some of our Baptist contemporaries have at last learned and given to their readers the facts regarding the church affiliation of Mr. Lloyd George, the British liberal leader and Chancellor of the Exchequer. It has been the custom of these good brethren to refer to him as a Baptist. The Christian Century several years ago gave the American public the truth, namely, that Mr. Lloyd George was a Disciple and not a Baptist. There is some comfort, therefore, in reading in the *Journal and Messenger* (Cincinnati) a correction of its own error and calling the attention of Baptists generally

to the facts. This our contemporary does in the following fashion:

"A year or two ago (perhaps longer) The Journal and Messenger was in the same error with many of its contemporaries in reckoning among Baptists Mr. Lloyd George, Chancellor of the Exchequer, in England. We trusted those who professed to know. But the time came, perhaps a year ago, when we were convinced of the mistake and told our readers so. And now the error has been again committed, and even Dr. John Clifford, in his Philadelphia address, reiterated the statement that the noted Chancellor was a Baptist. Only recently The Examiner committed the mistake of declaring that 'from trustworthy information' it was able to say that 'he is a member of a little Baptist Church in Wales.' The Western Recorder now comes to the front with a letter from a brother of Mr. George, saying: 'My brother was baptized in 1875, in a brook that runs through Crickieth and passes in front of the old chapel at which the church then assembled Since 1886 the church has assembled in their chapel called Berea, in the center of the town, and of this church my brother is a member. It is described as a community of baptized believers taking the Bible as their rule of faith and practice. It has no paid ministers, and meets and breaks bread every Lord's day. The plea of the church is for primitive Christianity, and for this amongst other reasons, it rejects sectional names and calls itself the Church of the Disciples of Christ, or some such scriptural denomination.' This of course stamps the church as not Baptist, but 'Disciple.' In former days it was Baptist, but it is not now such, and it seems to be very foolish to try to make it what it is not. Of course, we should be glad if Mr. George could be legitimately ranked as a Baptist; but truth is better than assumptions. We thank The Western Recorder for taking the pains to learn the precise facts."

The Disciples are relatively a feeble folk in Britain and are naturally jealous that the credit of so illustrious a name shall not be offset by the mere fact that Mr. Lloyd George, as is quite natural for a Disciple, fraternizes freely with his Baptist brethren in London.

Not an Exception, but the Rule

Two leading congregations in Illinois have been recently left pastorless. They have received great numbers of applications from ministers who were modestly and properly willing to assume pastoral charge. One of these pulpits has been already offered to a most worthy and capable leader who has accepted the call and will soon begin his work. The information has come to this office that two of Illinois' younger ministers now working in more modest fields were successively asked, in an informal way, by the other church, whether they would consider a call to the larger and more attractive field. Both responded that while the work of the larger church was indeed truly attractive, they were engaged in particular enterprises which they could not in good conscience leave at the present time. One was building a church house, the other was prosecuting a definite religious program among the working men of the community in which his church was located. The change would have meant promotion and considerably increased salary. We do not refer to this because it is rare, but because it is really much more typical and common than most people know. It is, we believe, typical of the conscience that actuates the Christian ministry. The self-restraint and fidelity that was evinced by these men who preferred to see their present enterprise through, rather than carry to a new and larger field the memory of an unfinished task in the humbler one, reveals their true quality and heartens and comforts any who may have come to feel that Christ's ministers were becoming professionalized.

Let the Churches Act!

Against all his critics The Christian Century stands with President Taft in the advocacy of the arbitration treaties which will be placed before the Senate for ratification at the next session of congress. This is by all odds the biggest chance this Christian nation has ever had to put its international interests upon a plainly Christian basis. The attitude of ex-president Roosevelt toward the proposed treaties has seriously weakened the confidence of Christian leaders in his moral priority among the statesmen of this republic. The timidity and recoil which he betrays when he comes face to face with the proposition for the United States to actually practice the ethics of Christ in its relations with other nations is regrettable. There is today before the Church of Christ no specific duty more concrete and urgent than to see that these treaties are ratified.

Church leaders are asking that Sunday, Nov. 26, coming just before the assembling of congress, be given over to a consideration of peace and how the churches can help to end war. Leaders in the several religious bodies are writing appeals and, backed by the national Federal Council of Churches, sending them to ministerial organizations for adoption, and to pastors to be read to their congregations.

The moderator of the Congregational National Council, Rev. Dr. Nehemiah Boynton, is undertaking to secure the adoption of peace resolutions by every Congregational organization in America. Annual meetings of the benevolent societies in Milwaukee and Chicago adopted the resolutions. So have annual conventions of the Episcopal dioceses meeting this fall. Addresses by Secretary of State Knox, by Allen Baker, M. P., by Rev. Frederick Lynch, secretary of the Federal Council's peace commission, and others, are being printed and sent broadcast to ministers and to Christian leaders of all names.

The address of Cardinal Gibbons during his recent jubilee is being sent to Catholic priests. Persons well known in public life, yet not in politics, such as preachers, writers and inventors, are taking upon themselves the task of writing personal letters to pastors, to politicians, to almost everybody thought to have influence with United States senators. President Taft has drawn into his plan, almost without effort of his own, such effort by Christian bodies of all names and everywhere, as the oldest of church workers cannot recall.

Every congregation of the Disciples will be doing Christ's work by giving heed to this opportunity. Resolutions passed by congregations and letters written by individuals should be sent to both United States senators from your state.

Our New Department

The Christian Century finds great satisfaction in announcing a new department entitled "Modern Womanhood," to be conducted by Mrs. Ida Withers Harrison, of Lexington, Ky. Mrs. Harrison possesses one of the most influential minds among Disciple women. She was Centennial secretary for the Christian Woman's Board of Missions for four years, having charge of the Centennial campaign until its consummation at the centennial convention in Pittsburg, October, 1909.

In the interests of this cause she visited thirty-one different states and two provinces in western Canada, delivered three hundred addresses and traveled 63,602 miles. The Centennial fund reported at Pittsburg was \$263,674.02, one of the most remarkable achievements reported at that epoch-making convention.



"The sisterhood of the Disciples," says the recently issued Historical Sketch Book, "acknowledges its debt to Mrs. Harrison for her rich services of leadership, characterized all the way through by gentleness, and faith and love."

Still prominent in missionary activities, Mrs. Harrison takes keen interest in the expanding and enriching life of modern womanhood. She served as president of the Kentucky Federation of Women's Clubs for the constitutional term and is now honorary president for life. Her voice has been prominent and influential in promoting civic betterment in her own city and state. She has served on the Board of Education and was a trustee of Lexington's Public Library—the only municipal offices open to women in that city.

In our new department Mrs. Harrison will treat freely all notable movements for woman's betterment. The title "Modern Womanhood" was chosen advisedly. There is an invidious implication in the usual headings of feminine departments which both Mrs. Harrison and the editors dislike: the implication that women readers will not be interested in any other department of the paper except this one prepared especially for them! The point of view from which the new department will be conducted will not involve any such reflection. It will rather assume that the interests of women are as wide as the interests of men and will seek to cultivate from the feminine point of view the widening and deepening of women's spiritual and mental life. Mrs. Harrison will be glad to receive contributions from other writers, communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

The Coming Glory

BY G. CAMPBELL MORGAN.

London, England.

"For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, defying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world looking for the blessed hope and appearing of the glory of our God and Saviour, Jesus Christ."—Titus 2 11-13.

Men are universally conscious of incompleteness, incompleteness in the realization of individual ideals, incompleteness in the realization of a social order, incompleteness in national and international affairs, incompleteness in the race itself.

It is not only such as are members of the Church of Jesus Christ who are conscious of this. It is a part of the common consciousness of enlightened humanity—one of the coincident experiences of advancement is this assurance of imperfection. In every age and in every clime men have looked forward to some better order of things. If they have not always so expressed it, men everywhere have lived in the belief that there is, after all,

One far-off Divine event

To which the whole creation moves.

No man is really ever satisfied with his own position, with his own times. If we could be silent enough, and if our hearing were acute enough, we should hear the whole race ever sighing and sobbing for something better.

The Christian fact has not brought that consciousness to the race, but it has come to interpret it—to fulfil it—and the proportion in which we are Christian men and women is the proportion in which the sigh has become a song, the hope has become a prophecy, the wonder has become a certainty, the mist has become a glory.

Our subject now is what the Christian fact says with regard to that hope of the race. I shall speak first of the place of hope in the economy of grace; secondly of the nature of the hope which grace presents; and finally of the particular application of the hope to the life of the child of God.

Grace and Glory.

First, then, the place of hope in the economy of grace. Grace is the necessary prelude to glory. Paul, in writing to the Romans, made an all-inclusive charge against humanity. "All have sinned and fall short of the glory of God." The highest note in the anthem he sings concerning the work of Jesus is "We rejoice in hope of the glory of God." Between that statement of failure and that statement of hope lies the unveiling of the great plan of salvation—the gospel of the grace of God. Grace brings salvation, chastises men into perfection of life, exerts through such lives the influence that denies ungodliness and worldly lusts, and so paves the way for the march of glory, prepares the hour for its out-shining.

It is not merely true that grace is the necessary prelude to glory. It is equally true that glory is the necessary sequel to grace. Let men be saved, let character be re-created, let the race be redeemed, let every individual live the life sober, righteous, godly—then what? Then glory must follow, not as something which is the crowning of grace, but as something which is the outworking of grace.

Grace for Grace.

In the great gospel of the mystery of the Son of God, I read: "For of His fulness we all received, and grace for grace" and in Paul's letter to the Corinthians, "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

John says we received his grace, grace for

grace. That is, every line of beauty that was manifest in Jesus is to be realized in us. Have you seen the grace of his compassion? You shall have the grace of his compassion and be compassionate. Have you seen the grace of his lowliness? You shall have the grace of his lowliness and be lowly. Have you seen the grace of his power? You shall have the grace of his power and be powerful.

But what is the issue? Granted the grace of the Son of God, realized in human character, what is the issue? The glory of the Son of God is realized in human character so that Paul says, not grace for grace, but "from glory unto glory," being transformed into his perfect likeness.

The Great Event.

The epiphany of glory will be a definite event. That to which the apostle refers in my text is not merely the glory that is seen today, but something that is not yet seen—a finality, an issue, a consummation—something yet far on, and out of sight. Our Lord expected that it would be definite and personal, and that its definiteness and its personality were alike homed within himself. Our Lord said: "If any man shall be ashamed of me and of my words, of him shall the Son of Man be ashamed." When? "When He cometh in His own glory, and the glory of the Father, and of the holy angels." You cannot construe the words of Jesus to mean any spiritual coming, as something different from and contradictory to the fact of a personal advent.

Heaven on Earth.

But do not let us think of the second advent of Jesus in any small way. The first advent began nineteen centuries ago, and all this is still part of it. The second advent must have its beginning, but be very careful how you put measurement upon its issue. He will come to gather his own to himself, to set up the true order on the earth, to bring in the Golden Age. People are singing about heaven, thinking about heaven, and writing letters about heaven, and even writing books about heaven. There is nothing wrong in all that, providing they have not a wrong idea of what heaven is. They go to Revelation and read the story of the wonderful city, and they think it is heaven. It is not heaven. The city that John saw in Patmos is not heaven. Heaven will never come out of heaven. That city comes out of heaven, and is established here on the earth. The nations of the world are to walk in the light of that city. The picture is not a picture of the heaven to which we go. It is a picture of how God at last will set up his Kingdom here upon the earth. It is not a picture of how we win heaven. It is the picture of how God will win earth. And all this is connected with the second advent of Jesus.

A Right World.

The issues of sin are sorrow, disease, poverty, and all crime. When he comes the second time he will come to banish sorrow, to banish disease, to make poverty impossible, to hold crime in absolute check among the sons of men. When he comes again he will rule with a rod of iron. Have you read that passage and trembled at it? Have you ever dared to quote it to show that he will be arbitrary and unkind? The

rod of iron, what is it? The rod of iron is the rod of perfect straightness and unswerving equity. There is nothing the world needs today so much as justice that can neither be bought nor sold. Justice that will be as easily meted out to the man who cannot afford it as to the man who can. Yes, we are crying for mercy; we need it. God have mercy upon us! But we need justice, too, as between man and man. Have you ever thought of one of the old prophetic words about his rule? "He shall not judge after the seeing of his eyes or by the hearing of his ears." The only way in which we can judge today is by the seeing of the eye and hearing of the ear. No man was committed to prison yesterday for long or short period, but by judgment that depended upon the seeing of the eyes and the hearing of the ears. I am not criticising it. We cannot do any better. But he will do better.

When he comes and begins his great and gracious reign all the things that issue from sin will be banished. Poverty, disease, and sorrow, and all else.

The Dream of the Race.

But the first advent was not merely the bringing of redemption, it was also for regeneration. Follow it to its issue. The regeneration of the individual must issue in the true communion, communism, social order. The end of self means the end of strife. When each man thinks not only on his own things but also on the things of others, we shall have the true social order. When every man knows God to be his Father and lives in right relation, the dream of the race will be realized. The restoration of individuals to communion with God must issue in the restoration of society to communion with God. What is that but the establishment of the Theocracy, the direct government of men by God?

I do not believe in democracy. I believe that democracy would be a far viler despotism than any the world has ever seen. I believe in an absolute monarchy, providing you find the true monarch. God has found him, and the world has not received him. But the true order is one supreme and only King, God; and all men living in obedience to his government and in mutual inter-relationship.

All this does not interfere with the question of whether he comes secretly or not. I am speaking of the whole fact of the second advent, in all its stages, parts, and issues, and these greater and larger truths of the glory of God.

What Is God's Glory?

What is the glory of God? God is glorified in the realization of the purposes of his own heart. The flower that blossoms perfectly glorifies God because it is what God meant it to be. The sun that shines in mid-day glorifies God because it is what God meant it to be. A man glorifies God when he is what God meant him to be. God will be glorified in human history when men have found his law, yielded to it, realized in their own persons and society all that God meant them to be. God's glory is not something with which he decorates himself as men decorate themselves in trappings. God's glory is the realization in the whole of his creation of the

high purposes of his heart. And Christian faith sings the song of the coming glory. In the Pauline anthem, when he tells us we were justified by faith, that we have peace with God, that we have access by grace into the favor wherein we stand, he closes with the words: "And rejoice in hope of the glory of God."

Spoilt a Passage.

How we have spoiled that passage by imagining that the apostle meant that he saves us, and bids us hope for heaven. That is not rejoicing in hope of the glory of God. You, young man, young maiden, with the bloom of health upon your cheek and the elasticity of youth in your very step; do you imagine that you "rejoice in hope of the glory of God" when you hope to reach heaven? That is not what the apostle meant. What he meant was this: "We rejoice in hope" that at last God will be glorified, not by our reaching heaven, but by his possessing earth. The glory of God, in hope of which we rejoice, is the establishment of the Divine order upon the earth, and grace is working toward that end.

Nothing Lost.

The second advent will be a crisis that will gather up the work we have been doing and lead it on to future issues. Nothing is lost. What you have said to your Sunday-school class is not lost. The message you delivered in the open air is not lost. The prayers you are praying, mother, are not lost. Nothing is lost that is done in grace and compassion. You are flinging into human history forces that will wait for a crisis, and when, presently, the crisis comes, then prayers long uttered and forgotten will be answered; seeds flung into barren soil which have seemed to be dead will bloom into beauty. Glory will be the realization of all that grace meant; and when the King comes next it is to wind

everything up and finish—it is to begin the administration and set up the order on the earth.

Dear Old Earth.

And dear old earth! Let no man abuse the earth. If you have any abuse, heap it on your own head. We have not begun to realize all its secrets. Dear old mother earth will laugh with flowers when the King reigns. O for his reign of perfect equity, of judgment! "Lord, come quickly," is the cry of the people who feel the pain and pang of earth's unutterable sorrow. This is the hope of the glory of God, the certainty that presently, he will come and take into his own service the things that are being discovered, and used, alas! today too often in wrong ways. Presently he will come and put his pierced hand upon the whole, and use them for carrying out the purposes of God, and establishing upon the poor, bruised earth the breadth, beauty and beneficence of the Divine Kingdom.

I am not at all anxious about getting to heaven. God will take care of that. I shall see him and reach that home by and by; but oh! I am anxious about earth.

Application to the Believer.

My concluding word concerns the particular application of this advent to the believer. Here I come at once into a narrow sphere. I only come that I may speak a word of comfort and helpfulness to the child of God. What application has that advent to the believer personally? First of all, it is the perpetual light that makes the present bearable. I pause because so many Christians today do not seem to live in the light of it. I sometimes wonder how they bear the toil, how they endure the suffering! I never lay my head upon the pillow without thinking it may be that before morning break, the last morning will break, and the King will come. I de-

clare quietly and solemnly, that if you take that away from me, and tell me I have to convert the world by the preaching of the Gospel, then I give the whole thing up. But tell me I have to evangelize the world, to proclaim the news, and that presently he will come and consummate the work; then I sing at my work, and wait for the moving that presages the dawn, and long for the breaking of the light. That is the chief value, I think, of the advent in the personal life of the believer.

Reunion.

It will also mean reunion with the loved ones gone before. Do not be sorrowful as though you had no hope. Do not be anxious about those fallen on sleep. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The first advent compels the second, and it is the first advent which is the rock upon which my faith fastens and sings the song of the coming victory. You ask me how? You tell me you do not see the way? I tell you grace has been manifested, and though I cannot see all the method I am certain of the issue.

How do the rivulets find their way?

How do the flowers know the day,
And open their cups to catch the ray?

I see the germ to the sunlight reach,
And the nestlings know the old bird's
speech;

I do not see Who is there to teach.

I see the hare from the danger hide,
And the stars through the pathless spaces
ride;

I do not see that they have a guide.

He is eyes for all who is eyes for the mole,
All motion goes to the rightful goal;
Oh, God! I can trust for the human soul!

The First Half Decade

What the Laymen's Missionary Movement Has Done in Five Years.

BY J. CAMPBELL WHITE.

General Secretary of the Movement.

On November 15, 1911, the Laymen's Missionary Movement completed five years of life. Its primary purpose has been the development of intelligent missionary interest among laymen. The joy of the Movement and its sufficient reward will be to see all the churches enlarge their missionary policies and resources, until they are adequate to the evangelization of the world.

The past five years have witnessed the most extensive and inspiring increase of missionary interest during modern times. The greatest series of union meetings for Christian men ever held in North America has occurred during this period, for the one purpose of considering an adequate missionary program. Several hundred thousand men have been reached directly, and many more indirectly, by the challenge to participate in world-evangelization.

Thorough-going Methods Introduced.

Into thousands of churches thorough-going methods of missionary education and finance have been introduced. In a multitude of congregations and in some entire cities the number of systematic contributors to missions has been more than doubled by the methods recommended by the Laymen's Missionary Movement. Alongside of these direct results in the churches which have been awakened on missions, have come concurrently a general and successful effort for the payment of church debts, augmenting of pastors' salaries, increase in regular church attendance, and development of large num-

bers of inactive laymen into effective Christian workers.

It has been clearly proved that intelligent enthusiasm for world-evangelization is not a hindrance, but a distinct help to every other Christian activity. Along with the larger offerings toward missionary work abroad have also come largely increased gifts toward Christian enterprises at home. The message of the Laymen's Missionary Movement promotes interest in every department of church work. Many thousands of men's missionary committees have been appointed as the result of its agitation, and all of these include both home and foreign missions in their plans and activities. The financial canvasses promoted by the Laymen's Missionary Movement always include more adequate provision for the needs at home as well as for the work abroad.

Signal Financial Gains.

The financial gains to missions during the past five years are the greatest ever made during a similar period by the churches of entire nations. The churches of Canada have increased from \$1,492,000 to \$2,216,000 annually in their combined home and foreign missionary offerings. Taking the United States and Canada together, the increase to foreign mission work alone has been from \$8,980,000 to about \$13,350,000 annually, or a gain of about 50 per cent. In addition to this increase in current revenue, more than \$5,000,000 have been raised during the past two years in special equipment or en-

dowment funds for foreign missionary objects, by different agencies in the United States and Canada. With the accumulated momentum and experience of the past five years, it should be possible to make an even larger proportionate increase during the next five-year period. The Laymen's Missionary Movement hopes to render a much larger service to the churches during the future than it has in the past.

The genius of the Movement is the spirit of co-operation between the churches in behalf of the greatest task confronting Christendom. Co-operation develops sympathy, appreciation and confidence. The spirit of Christian unity has had a phenomenal development in connection with the conventions and work of the Laymen's Movement. Great communions are now co-operating with each other to a degree supposed to be impossible five years ago. All the churches have had abundant illustration of the fact that each can accomplish its best and largest work in sympathetic co-operation with other Christian bodies. They therefore require and cordially welcome the Laymen's Missionary Movement to enable them to act together in this great world task.

The Challenge of Missions.

The missionary program of Christ is the most powerful challenge that can be used to awaken and enlist men both within and outside the church. Many men have been led to Christ and into fellowship with the church by being confronted with the world's need

and challenged to practical co-operation in the universal propagation of Christianity. Thousands of inactive men within the church have been aroused and set at work by the same appeal. The biggest thing in the world is the world. If the world-appeal fails to awaken and enlist men, no smaller appeal is likely to be effective. It is Christian strategy of the highest order to use the most powerful lever ever put into human hands with which to quicken and vitalize men's deepest convictions about the spiritual significance of life.

As a natural and inevitable result of the missionary awakening, far higher standards of Christian stewardship are coming to be recognized and adopted. Not only are many men beginning to use their possessions as a sacred trust, to be administered for the good of others and the glory of God, but they are giving their time, thought, energy and life, in increasing proportion, for the highest service of mankind. Prayer, the most expensive of all human effort, is being offered

with multiplying frequency by laymen, including intercession for missions and all other worthy ends.

Christ's Message Universal

Best of all, the essentially universal in Christ and His message are coming to be more generally recognized. Christ is not a partial Saviour, either of an individual or of the race. No man has a right to a share in Christ's redemption for the world unless he prays and works to share that redemption with every other person in the world. Between evangelism and world-evangelization there is no essential difference except a difference in geography. Every man's appreciation of Christ and Christianity may be measured by his desire to fill the earth with the light of the world.

To meet the opportunities now confronting the church in the non-Christian world the entire present force of missionaries and resources should be at least doubled within the next five years. The Laymen's Missionary Movement is glad to be among the in-

fluences that have had to do with the creation of a new missionary atmosphere, and expects to co-operate to the limit of its power with the missionary agencies of the various churches, until the work of evangelization is actually accomplished. At the present time there are twenty regular paid secretaries of the denominational and interdenominational Laymen's Missionary Movement, who give their whole time to the work, and this number is steadily increasing. The Movement is not a spasmodic or temporary sentiment, but the expression of a profound and determined purpose to rally and hold the men of the churches to the patient accomplishment of the mightiest task ever committed to human agency.

"The life of a nation's commerce depends upon its export trade." The strength and virility of a nation's faith depends upon the length and power of its reach in the uplift of the depressed and needy nations of the world.

Disciple Leadership in Union Evangelism

Dr. Breeden in Union Meeting at Vacaville, California.

BY FRANK E. BOREN.

Editors' Note: Can Disciples of Christ lead in union evangelism? This is a question which received a rather heated discussion a few years since in press and conference. An essay at such leadership was made by one of our most noted evangelists, who, to the regret of many, returned shortly to the single church meeting. This most practical and objective demonstration of the catholicity of the Disciples' temper and position, remains yet to be made. The meeting conducted by Dr. H. O. Breeden and reported by Mr. Boren, was unfortunately cut short by the death of the evangelist's father. But enough had transpired to indicate the lines along which Dr. Breeden would project such a meeting and to disclose the type of ministry which he would bring to it. The following account therefore has significance despite the fact that the community was not metropolitan nor the results sensational.

Vacaville considers itself fortunate in having had Dr. H. O. Breeden for a union evangelistic effort. It was only a ten days' meeting, abruptly closed on account of the death of Doctor Breeden's father, and cannot therefore be called great or remarkable, even if those words had not been so cheapened by too frequent use. But it was an eminently satisfactory meeting to all, and a delightful experience in Christian union. It was decidedly the best thing in the way of a union effort that the pastors of the town had ever experienced. It gave to the town a greater respect for religion and the church. It removed prejudices against evangelism. We were proud to have furnished the evangelist; glad, as one of the pastors expressed it, that there was nothing to smooth over after he was gone.

Disadvantages.

There are always some disadvantages in a union meeting. It is no indication of a lack of union spirit that a pastor sometimes desires a meeting in his own church alone. But on the whole the advantages outweigh the disadvantages. Among the disadvantages is the difficulty of making clear the conditions of church membership, which of course differ somewhat with the churches, and as a result some are left unchurched. An unchurched convert practically amounts to no convert. Much of this can be overcome by the pastors by further (or previous) instruction, and by the evangelist setting forth some general conditions, and continually emphasizing the need. This Doctor Breeden did with much tact and skill, so that there will be a minimum of unchurched converts. The results of the meeting prove that Disciple evangelists can and ought to hold union meetings more frequently than they do. Dr. Breeden apparently makes no alteration of his sermons to fit the special conditions of a union meeting. They need no modification, for a message that is not fit for a union meeting is not fit for our own.



Rev. H. O. Breeden.

A Poet Evangelist.

Doctor Breeden is our "poet evangelist." Sentiment, of a human and appealing, but not sentimental kind, has a large place in his make-up and message. A sermon is not complete with him unless it is a work of art. It is a much needed lesson that a thing is not quite good unless it is also beautiful. Truth, beauty, and goodness are the trinity of qualities which constitute the essence of religion. Doctor Breeden has lived in long and sympathetic communion with the beautiful in art and literature; and this adds immensely to the attractiveness and power of his message. There is logic in his sermons, and ethical appeal, but these are relieved of their repellent features, and made

more forceful by the beauty of their presentation.

Impressive Scripture Lesson.

Doctor Breeden's practice of reading the scripture each night from memory adds greatly to the impressiveness of the service. In this practice there is nothing akin to that glib quoting of scripture, giving chapter and verse—an accomplishment often accompanied by a very meager acquaintance with the Bible outside of certain beaten paths, and a deplorable lack of real appreciation of the spirit of the Holy Word—which is the cheap accomplishment of so many evangelists. Doctor Breeden reads with the spirit of one who loves the message because of long and intelligent communion with it. The reading of Paul's address before Agrippa, or the parable of the Rich Man and Lazarus, is made very impressive by this trained poet-eloquist. There was perhaps more appreciative comment upon this feature of the meeting than upon any other.

Cumulative Power.

Doctor Breeden rightly described his method as that of depending upon the cumulative power of the gospel presented to the intellect, the heart, and the conscience of his hearers. The "high-pressure" methods are absent. He does not part company with dignity. He impresses the people as being a cultured, Christian gentleman, with a message of which he is not ashamed.

Results of Meeting.

The results of the meeting cannot be measured by numbers. Figures twist the truth when you don't intend them to. About sixty-eight signed confession cards, all but one of these being in response to the invitation at the two Sunday-schools. A few of the younger children will not unite with the church at present; but among those who signed cards in our own Sunday-school the majority will be baptized. I understand that not so large a proportion will enter the church from the Presbyterian Sunday-school. The Baptist, the other church in the union,

is so small that it will not profit by the results. Five more made the confession at our morning service last Sunday, as a result of the influence of the meeting. About twenty will unite with the churches by letter. This result was encouraging under the circumstances. In the first place, it is a small field, a town of only 1,200, with a large foreign population. (The nerve of asking Doctor Breeden to come here! But nothing less would do us.) There is a hard crust of indifference which is exceedingly hard to pierce. The meeting was so brief that it was almost at a close before the people awakened to the fact that there was something "different" in the way of evangelism in town. Add to this the fact that there was only a week's notice of the meeting, and that Doctor Breeden did not have his own singers, and the results will appear very satisfactory. But the spirit of the meeting, and the spirit left behind, cannot be measured, and it was in this that there is to be found the chief good. I will be interested in hearing reports from Sacramento, only thirty miles away, where there is a larger field, and ampler time for work.

From the Denominations.

It used to be the fashion to report so many added from the "denominations." I am glad to revive that custom here in Vacaville. We received one from the Congregationalists, and one from the Methodists. These did not come, however, by way of the baptistry. It was not because they were converted from Congregationalism or Methodism to an acceptance of "our plea." They came because they believed us to be Christians, and we believed them to be. It was simply a mutual recognition of our common Christianity. We welcomed them to a church home, there being none of their own faith and order in the town. Moving to another community they will probably affiliate with the churches of their first love. In our community they preferred a home with us. I do not know just what you would call this plan, which our church unanimously adopted about a year ago, but for which, in a small community like this, we seldom have use. The fact is we have not named it. But what possible objection can there be to it?

Family United.

It may be interesting to report that two sons of the Congregationalist mother who came to us, confessed their faith in Christ during the meeting, and were immersed. It was not because they had read Campbell, or Briney, or even the New Testament on the subject of baptism, and were convinced that immersion alone was right; but because they felt themselves free to choose the practice of the church of their choice. They were immersed solely on the grounds of Christian liberty. It was to them a solemn dedication of their lives to Jesus Christ, and there was no more joyful witness to the rite than the mother.

The mother, by the way, Mrs. K. F. M. Cleaves, supervisor of music in the Vacaville schools, and choir leader of our church, was the competent leader of the music during the meeting. Her work was very satisfactory, though it was her first experience. As a soloist she is peerless.

One Criticism.

There was just one criticism which I heard of the meeting, and I mention it in the interests of the study of evangelism. The fault criticized was not characteristic of this meeting, but was reduced to a minimum by Doctor Breeden. The fact that such a small fault should elicit criticism from some whose opinion was most worth considering, is significant. It was felt by some—and I confess that I shared in the feeling, though I think I am over-sensitive on this point—that the invitations were too prolonged, and that there was a little over-urging. Yet the

invitations were never extended over ten minutes, and generally not that long. It was felt that one morning service especially was partially spoiled, where there was a somewhat stronger pressing of the invitation than usual, after a very tender sermon on the Shepherd Psalm. Such a criticism in this meeting should set us to thinking. What shall we say when some evangelists prolong the invitation for an hour?

Book Agent's Method.

A book agent came to our house just the other day. As he showed me attractive colored plates, and glibly set forth the merits of his book, a strong desire to own the book sprang up within me. Is not this the psychology of much of our salesmanship, to keep the attention upon attractive qualities that awaken and strengthen desire for possession, and keep attention off of points that might be open to criticism? Is not this the psychology of the evangelist that seeks numbers at any price? Is not this method essentially hypnotic? In this case my calmer judgment prevailed, and I told the agent that I would think it over and see him again. It was surprising how my critical faculties awoke after he was gone. After thinking it over I bought the book, and do not think I will have occasion to regret the purchase. But how an agent's commissions would shrink if the majority of his customers took time to "think it over!" And, how the newspaper reports of our "greatest meetings" would shrink if, instead of telling death-bed stories, and singing "Almost Persuaded," for an hour, the people were told to go home and think it over and make their decision "tomorrow night!"

Overcoming Indifference.

Well, if the book agent were not interested primarily in commissions, but were moved by a philanthropic impulse to sell me a book which he honestly believed would prove an untold blessing to my life, a little over-persuasion might be excused. It might be necessary to overcome my indifference to my highest interests, and the interests of my family. And, if the evangelist were not interested primarily in numbers, but in souls, would it not take a good deal of urging to be called over-persuasion? There is much to consider; but we have here an evangelistic problem that cannot be ignored. What railroad could have been built; what trust could have been developed; what human enterprise forwarded; if it were not for the Napoleons of finance who over-rode the prejudices and indecisiveness of the multitude? But would we have had so much of "frenzied finance" if people had been allowed to "think it over?" Just how far is it ethically permissible for a strong will to influence another's choice even to that other's supposed advantage? These are vital problems for evangelism.

Rejects High-pressure Methods.

Doctor Breeden does not believe in these "high-pressure" methods, and has made an earnest effort to eliminate them from his meetings; but is not the fact that even he should be criticised for a minimum of fault of some significance? If we are to evolve a saner evangelism we cannot afford to ignore such criticism, and it is in the interests of such evangelism, for the advancement of which Doctor Breeden has done so much, that I give so much space to this phase of the meeting.

I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we should reach them. I find now that God's gifts are on shelves one beneath the other and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get his best gifts.—Rev. F. B. Meyer.

Men and Religion Movement Campaign Reaches Dallas.

The Men and Religion campaign was in full swing last week at Dallas, Texas, and early reports from that city indicate a success greater than was anticipated. The details of the work to be carried on in Dallas were explained by the campaign leader, Mr. Fred B. Smith and his team of special workers at a banquet given by the committee of one hundred business men who have charge of the entire enterprise for the city of Dallas and surrounding towns.

In the course of a broadside occupying nearly a full page which is devoted to the Men and Religion campaign, the *Dallas Morning News* describes this banquet as one of the most remarkable gatherings that Dallas has ever known. Business men of all sorts and conditions, and pastors of local churches met together to discuss the welfare of their fellows. The *News* continues as follows: "Cares of the business world were for the time laid aside, incidents of the commercial world were forgotten, while together these men at the banquet gave their thoughts to the betterment of humanity, to action that has as its ultimate results the uplifting of mankind over all the world."

Fred B. Smith's Talk.

A number of the most prominent business men and professional men of Dallas addressed those at the banquet and then listened to remarks from the religious workers who had come there. In the course of a speech concerning the Men and Religion Forward Movement, Campaign Leader Smith spoke as follows:

"The time has come when we need to look men square in the eyes. By not admitting the women we will force the men to come if the family gets any benefit from the campaign. It takes some will power for a business man to close his desk at a few minutes to 4 o'clock and go out to a religious school. A lot of you will find out whether you are on top of your business or the business on top of you.

"The actual work of the Men and Religion Forward Movement is vastly greater than even the most rosy prophecy. It is no longer a faint hope. It is a winning movement in the eye of God. When the movement first came I thought possibly it could not endure, but it has won its way and now is accepted by many of the greatest of all church men. They have watched the movement, and not only have they accepted it, but they have lent their aid.

"I am not pleading with you to take up this movement. You are already in it and I only want to show you that this campaign has the blessing of God.

Commercial Slackness.

"There is a slackness all over this country in commercial life, and such a time is always best for promotion of spiritual matters. There is a slack tide in politics, for which I guess we are all thankful. Congress will not do anything serious, for there is an election next year. This is the year of all years for the past twenty-five years to put religion to the fore.

"When I first realized the coming of the social side of religion I fought it, but the tide has been coming stronger all the time. Not once has there been a word of dissension between our experts on evangelism and social service. We are standing for the first time in the history of the church with these two factors side by side, aiding each other.

"The greatest day of these next ten in Dallas will be one week from Monday and Tuesday, when every minister in Dallas will sit down and talk with their own members. If Dallas is ever to be evangelized it must be by Dallas men. The visit of the special-

ists is only incidental. You Christian men must evangelize Dallas or it will never be evangelized."

Pleads for Men to Teach Boys.

Mr. R. A. Waite, leader of Boys' Work, followed Mr. Smith, and said that 65 per cent of the classes of boys in Dallas Sunday-schools are taught by women, and he wanted the men teachers to use every effort to bring out 100 per cent of their classes.

"We are after leaders and we want particularly to get in touch with the boys between 15 and 20 years of age," he said. Several other members of the team of specialists spoke, among them Charles Stelzle, Dean of the team, and minister of the great Labor Temple in New York City. What he had to say was plain and to the point.

"To carry out permanently and with any effect this Men and Religion program is a man's job," he began, "and there is no bluffing of it if you hope to succeed. This job of social service is an engineering job. I was trained as a mechanical engineer and I solve my problems this way. We want to impress the importance of knowing the facts in regard to Dallas. Enthusiasm is a great thing, but we must have facts, we must get at the heart of all conditions.

Institutes are Central.

"The institutes are the heart of the whole campaign, where you will get at the heart of things definitely and scientifically. The women have had charge of the church work long enough. It's time the men get out and do the work. I believe if you will work we will have large crowds of men at the institutes. The noon meetings will be great. Biederwolf will stir this town. All meetings will begin and end promptly at the hours announced. There will be no long speeches in this campaign. I believe we can make this campaign the biggest thing that ever happened in Dallas."

The banquet at which these men spoke served to bring the special workers and the active Dallas residents together so that they could become acquainted, and the next day commence in earnest the Men and Religion Forward Movement for that city and vicinity. The outlook is particularly bright, as interest is thoroughly aroused among all classes of men and boys. Hopes are entertained that the effort will have permanent results worth while in the community.

Ministerial Relief and the Proposition that Solves it.

For the past five years the board of Ministerial Relief has been pleading with the brotherhood for an annual support of \$25,000 to this work. And the board made the promise last year that if the sum was received it would be able to pay the most needy of our old preachers an amount equal to one dollar a day. This would give them reasonable support, and we could then look the world square in the face and say, The Disciples of Christ care for their aged ministers. But, notwithstanding the splendid gain in receipts, the amount was not received. There is however, encouragement in the fact that each of these five years has shown a gain over the preceding year. The new money received for the year just passed, shows nearly \$3,000 of a gain over the preceding year. The number of annuitants was the largest yet and they were paid more than in any previous year. The per cent of expense was considerably reduced. All this is good, and we are glad it is so, but it is not satisfactory because it does not fully meet the demands of the work. We believe our desires for this work are to be realized this year into which we

have come with encouragingly bright prospects.

The ground of this expectation has in it two foundation stones. One is a proposition, the most liberal ever submitted in the interests of our Ministerial Relief work. The other is an abiding faith in a brotherhood we have always trusted to do right as the right has been understood. In this we are neither boasting nor handing out a taffy inducement. We have the proposition, and we are almost as sure of its acceptance. We have therefore called it the Proposition That Solves the Problem, for we do not feel that the brotherhood can in any reasonable way ignore it. The proposition is by one who is interested in this work, and who would have the church do her Lord's will in a matter involving her integrity and also the dignity of her ministry, and we herewith submit the proposition in the maker's own clear definite language as follows:

During the next five years I will give one-fifth of any amount that our people may raise for said purpose, provided, however, that the minimum amount shall not be less than \$20,000, and provided also that the maximum amount expected from me shall not exceed \$6,000. To illustrate, if our people raise \$20,000 I will give one-fifth of that amount, or \$4,000, and so on, but in no event, as stated, should the amount expected of me exceed one-fifth of \$30,000, or \$6,000.

Provided, also, that this proposition holds good only for the length of time I may live, i. e., if I should die within three years, then the offer ceases at that

time.

How shall the church accept the proposition? The answer is simply by contributing the amount necessary to bind the maker. It takes at least \$20,000 to accept the proposition. It will take enough of the spirit that moved the maker of the proposition to move the preachers to present it to their congregations to raise the \$20,000.

Third Lord's Day in December is Ministerial Relief Day, and nothing should be allowed to interfere with the consideration and the support of this work. We have tried to reach every preacher in the brotherhood with a copy of our annual report just off the press. Any preacher can take this report, prepare an address and present the matter intelligently to his people. If he will do this and then give them a chance to make their contribution we are sure to meet the proposition here presented. And if we meet it this year, we can easily do it next year, then the next, and so on for the five years of the life of the proposition. By this time Ministerial Relief will have won its proper place among us and there will be no more trouble about its support. Much depends upon action now. To fail now is to cripple the future. Let there be an offering from every church. None should fail. If literature is wanted for distribution or envelopes for the offering, we will be pleased to send to any who will ask for and use them. Fix your mind on December 17. Make your exchange payable to Board of Ministerial Relief, Address 120 East Market Street, Indianapolis, Indiana.

A. L. ORCUTT,
President of the Board.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic December 3. Lessons from Great Lives. XII. Paul. 2 Tim. 4:1-8 (Consecration Meeting.)

We hear endless talk these days about the progressives and the conservatives. One would almost think that such conditions are peculiar to this age; but, as a matter of fact, they have been present in every age. This condition certainly prevailed among the Jews during the first century. Our Lord himself incurred the everlasting hatred of his people because he saw the inadequacy of the religious forms and customs of his day and said so. And it is in this same light that the apostle Paul appears most prominently. One of the first battles that Christianity had to fight in those early days was the battle against race prejudice which wanted to withhold the blessings from the Gentiles unless they became Jewish proselytes. Even the Apostle Peter faltered at that point, but the Apostle Paul who had completely sensed the Christian spirit went earnestly into Gentile territory and preached his gospel and received converts into the new faith.

He defended his action against all critics both inside and outside the church. Even he did not hesitate to rebuke Peter for his hesitation and to go back to Jerusalem and there relate his experiences as a preacher among the Gentiles and to defend his action before the Apostles and Elders. It was conceded by those assembled there that he had done wisely and he went back to continue his work. This did not end his troubles on that subject. There were those who followed him and attacked him, and lied about him. For many years he made a gallant defense, but finally with the help of the enemies of all forms of the religion of Jehovah, they secured his head. But before this was done he laid a broad and secure foundation for a universal Christian Church which should

know no bound of land, nor face, nor time. Through all the succeeding centuries the stream of Christian influence has broadened and deepened. The church has gone on in its mission to extend the Kingdom of Heaven in all kinds of civilization. And it will continue its work building the notion of a universal brotherhood of all mankind. Such was his prophetic insight and the stream of blessings which flowed from it.

To this new vision he brought a zeal and a consecration which has been rarely equalled and never excelled. The fervor with which he breathed threatenings and slaughter against the Christians before the larger vision had come to him, he afterwards used to promote his newly found faith. There is little value for us to fight over again that ancient struggle. But we are still in the march of progress, and we also have those who would oppose every progressive move that we would make. It remains for us, therefore, to press for what we think is right, brave the opposition, defend the stand which seems to be right, and take the consequences. It may lose us prestige, cause us much inconvenience, and apparent failure but such is the price of progress.

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing.—Coleridge.

Things which never could make a man happy, develop a power to make him strong. Strength, and not happiness, or, rather, only that happiness which comes by strength, is the end of human living.—Phillips Brooks.

What is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had not obstacles to surmount, who would ever get up? No one can climb on thin air.—Wellspring.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Preparation of Women for Organized Work.

Each season of our year illustrates the truth that all nature passes through its period of preparation and awaits the fullness of time for its growth and development; it takes the fit season, the right environment before we can have the pageant of leaf and plant, of flower and fruit, of seed time and harvest; and what is true in the natural world is true also in the social and spiritual world.

Both the period of preparation and the fullness of time for women to work together effectively seems to have fallen in the nineteenth century—that was what Victor Hugo called the Woman's Century. At the beginning of that notable epoch, woman possessed no economic value outside the walls of her home. One hundred years ago, homes in this country were, in a degree, isolated and independent places, where almost everything necessary to family life was made or raised, and the women of the household composed the industrial army; they did the spinning, the weaving, the knitting, the sewing, the cooking—they made the soap, the candles, the butter, the lard, in other words, they took the raw product and turned it into the finished article ready for family use.

Economic Change.

Presently the introduction of machinery took many of these industries away from her, and deprived her of even the little importance she possessed as an economic factor. Her entrance into the industrial field was assured when the factory system of labor displaced the hand labor system, for she soon arose and followed her "lost wheel and loom to their new place in the mill."

In 1809, but thirty-five women and children were found employed in factories in the United States; as late as 1840, when Harriet Martineau, the distinguished English woman, visited this country, she found but seven occupations open to women here—teaching, needlework, keeping boarders, working in cotton mills, type setting, book binding and domestic service. Lucy Stone had complained in that same decade, "When I came to seek a profession worthy of an immortal being, every employment was closed to me, except that of teacher, seamstress or house-keeper."

Lucy Stone's Influence.

When the spirit of Lucy Stone began to stir dimly in other women, and they felt they had certain God given faculties which demanded an outlet,—or as Ibsen said long after, that they "owed a duty to themselves"—and they asked admission to professions and industrial occupations, a storm of protest and ridicule was raised to which the present opposition to woman suffrage is but as a faint echo to a great battle shout.

Each succeeding census report on *Women at Work* shows the changes that a little more than a half century has wrought, for there are now over six millions of women engaged in all of the three hundred wage earning occupations, except six or seven. This economic importance has given her the self-respect and initiative that financial independence brings.

A century ago, the most rudimentary education was considered sufficient for women. Education beyond that was thought to be indelicate and masculine, and to unfit them for the special sphere to which God had as-

signed them. "Harriet Martineau must conceal her writing under her sewing when callers came, because 'to sew' was a feminine verb, and 'to write' was a masculine one. Mary Somerville must strive to hide her work from her relations, because mathematics was a masculine pursuit."

First Examination in Geometry.

The first public examination of a girl in geometry in Mrs. Emma Willard's school in New York in 1829, created as bitter an outcry as afterwards assailed women who entered the law, the pulpit, and the industrial profession. The familiar cry of neglecting the baby was raised then, and it was indignantly asserted that if the female mind mastered Greek or the higher mathematics, she would stop rocking the cradle to solve problems in geometry, and desert the kitchen to study Homer.

It was a long fight, and a slow fight before woman's right to a higher education was conceded; but she has come into her own at last, and now the only limits set to her scholarship are those which she puts herself.

Victory, at Last Assured.

The struggle for these two fundamental rights—the right of choice of vocation, and the right to the same educational advantages that men had possessed so long—crowded the years of the first half of the Woman's Century. It was not until the last half was well on its way that assured victory perched on her banners. But even before colleges and universities opened to her, before she was permitted to enter the professions and industrial life generally, she heard the call of the great and needy world to use her new strength for its help and uplift.

In order to do this, there must be united effort—and so came the impulse to organization. With a trained mind, and a measure of financial independence, the period of preparation was well on its way, and it was the fullness of time for the beginnings of woman's organizations. I. W. H.

The Little Faults of Women

FRANCES KINGDON.

All the women but one had arrived for the little club luncheon and the hour she was due had long passed, so the perplexed and irritated hostess had decided to telephone to the home of the missing guest for some explanation of her absence. The answer from the maid was rather amazing—her mistress had gone down town shopping and said nothing about a luncheon party. The hostess tried to hide her mortification, but the guests, mindful of her slight and the empty seat at the table, indignantly expressed their opinion of such an action until one of the women spoke up calmly, "Why, don't you know, girls, that Mrs. A. has not meant to be rude or indifferent. She just simply has forgotten about her engagement here today. I know her well enough now to realize that whenever I have an appointment with her I must always telephone just before the time and remind her of the fact. It seems to be her way to be careless about engagements and as soon as they are made forget all about them. She never intends to be unkind or irresponsible, but is really unable to keep the matter of appointments in her head. There isn't any real excuse for this weakness, for she is not actually as busy as some of the rest of us

and she won't keep an engagement book, but as long as we are fond of her we must forgive her this fault."

"Your kindly defense is accepted," replied another woman, "we'll simply remember after this that Mrs. A. belongs to the irresponsibles and has to be treated accordingly. I can forgive the friend who forgets her engagements and even the one who always is late, although it does take a great deal of patience to wearily wait for a woman who never knows enough to allow herself sufficient time to get to a place at an appointed hour. I used to sympathize with the tardy woman who never seemed able to arrive anywhere on time, but would rush in, breathless, and weary, as if she had made innumerable sacrifices to be there at all. Now I know better, for it is the busiest woman who is prompt. She has learned from necessity to plan each hour and be methodical about her duties. What I want to know today is how to treat the friend who has the habit of breaking her engagements. We all have a friend whose society we greatly enjoy, who are invited everywhere, but who can never be quite relied upon to be present. Somehow Fate deliberately conspires against us when we particularly want her presence at some affair. She is either visited by relatives from out of town, a sudden sick headache, a severe cold, the imperative demand of professional or domestic duties, and numerous other afflictions (?) which prevent her, at the eleventh hour, from joining our gathering. The spirit of "noblesse oblige" seems to be disappearing in the selfish rush of modern life and women in particular are growing unreliable about small affairs. They glibly give a promise, make an engagement with the mental reservation it is to be kept only if it is agreeable or convenient."

"I have a grievance just now," began a third woman, "against the friend who borrows and returns not. By this I do not merely mean the woman who borrows books, music, patterns or food without returning them, but the woman who takes our hands or our brains and forgets to give back the expected word of acknowledgement. How many times I have seen women do a bit of exquisite needle work for a friend—a fine baby dress, a cleverly trimmed hat, a dainty piece of fancy work—and never receive any acknowledgment from her. Doubtless some of you have helped a friend at one time or another write a speech, a club paper, an amateur story or poem, but have you always received the appreciation you coveted for such a loan. I am amazed at the complacent, dishonorable way many women will accept favors which they never intend to return. While I would hardly like to believe that friendships are founded upon the interchange system of give and take, and modern hospitality consisted of an exchange of food, yet sometimes do you not grow weary of electing to an office a woman who takes the entire credit of her position upon herself, of making your hostess' party a success, when down in the bottom of your heart you know she would not or could not do the same for yours, of telling a gem of an anecdote or delightful bon mot to the woman who appropriates it as her own, just as she parasitically absorbs and then owns all your most original ideas, of being compelled to drink out of your friend's cup of affliction as well as your own and giving, giving, giving to the woman who never makes good."

"Her ingratitude in little matters, is what is worrying me now," said another woman; "I am still smarting over some small slights of this kind. When my daughter was in the hospital a few months ago she was attended by a nurse who seemed unusually thoughtful and kind. When we had our patient home again, I sent the young woman a little gift of silk stockings, as a token of our appreciation of the care she had given daughter. We have never received one word of acknowledgement from her although another nurse told me the gift had been safely received. This summer I rented a furnished house in one of the suburbs and finding two or three crab apple trees on the place I put some jelly for the owner to find when she returned from abroad. The little glasses, all sealed and labeled, would be a pleasant surprise I thought, but probably was mistaken, for she has never mentioned the jelly to me. We all have ungrateful friends who never acknowledge wedding presents, the baby's announcement cards, the flowers sent during illness, or death, and many other acts of kindness which took our thought and time, but what shall we do with them?"

"We could talk all day," said the last woman at the table to speak, "about the little faults of other women. Sometimes they give us pain and hurt our feelings and again they deserve our honest contempt, for women rarely fail in seeing through each other, but we all have to be broad minded and sufficiently charitable to love our friends in spite of their faults. We make mistakes ourselves, do we not? so often saying and doing the wrong thing that will surely be misunderstood or cause a hurt, yet we want to be loved the same. Years ago I made up my mind that if I had a friend whom I really wanted to keep, I must not let any little selfishness or unkindness on her part come between us, and humbly trusted she would show the same patience and forbearance with me. Friendship, they say, is a sensitive plant, all too quickly bruised or blighted, but I would make it an immortal enduring to eternity."

The Small Things

There is more effort, more steadfastness, involved in a diligent attention to little duties than appears at first sight, and that because of their continual recurrence. Such heed to little things implies a ceaseless listening to the whispers of grace, a strict watchfulness against every thought, wish, word, or act which can offend God ever so little, a constant effort to do everything as perfectly as possible. All this, however, must be done with a free, child-like spirit, without restlessness and anxiety. He does not ask a fretted, shrinking service. Give yourself to him, trust him, fix your eye upon him, listen to his voice, and then go on bravely and cheerfully, never doubting for an instant that his grace will lead you in small things as well as great, and will keep you from offending his law of love.—*Jean Nicolas Grou.*

"O Toil, thou stern, strong master,
Take thou my hand,
And lead me down life's highway.
Fill thou my days
With earnest, brave endeavor;
Make thou my life
A joy to other toilers;
Let my song be
A bugle call to cheer them—
Then, when at last,
The road leads toward the hilltop
Let my end come,
Among life's sturdy battlers!"

With the Children

A Little Island of Nothing-to-do

Barren and rocky out there in the sea,
Bold and as cold as an island may be,
Loneliest islands and sorriest, too—
Poor little islands of Nothing-to-do.
Nobody wants them, for every one knows
Nothing takes root there, and not a tree grows,
Nobody lives there. To tell the truth, who
Wishes to stay where there's nothing to do?
—Selected.

The Little Snow Maiden

BY MRS. L. E. SMITH.

Tall pines, gaunt and gray, lacking in symmetry, huddle together up the lonely hillsides, even darkening the snow, which lies deep beneath their shadows. The young moon, like a thread of silver, hangs high in the sky, and star after star begins to shine. The moan from the pines is answered by the wail from the "deep-voiced neighboring ocean," whose "accents disconsolate" echo from hill to hill.

In the deepening shadow of evening, something white glides down the hillside, now disappearing behind the trees, and again coming into view. Lo! It is the beautiful snow maiden, with great dark eyes and a white filmy robe—the queen of Klondike's hills and valleys, with all their golden treasure. She gazes all about her, when suddenly, far down the valley, she spies a flickering light. This is something new, and she swiftly glides toward it, scarcely making an impression with her tiny feet, upon the deep, crusty snow. With dilating eyes she finds a small cabin, from whose tiny window a candle is shedding its rays. She peeps through a chink, and her heart is filled with pity. Two miners are crouching over a log fire in one corner, while in another stands a rough bed. On a rude table are a few tin dishes and a scanty supply of food. Asleep in the middle of the floor lies a large dog, whose harness, together with the tools of the miners, is heaped in a corner. The firelight alone gives cheer for the faces of the men are not hopeful and they talk of gloomy things.

"They are so young," says the little snow maiden to herself, "I wonder why they are here!" Presently the word "gold" falls from the lips of the younger man, and her heart beats wildly. "Can they be here for that? Yes, it must be," she sighs, "for nothing else would lead them so far from home and comfort."

"It's Saturday night, Jack, I wonder what they are doing at home."

"Oh, let up, pard, you musn't get sentimental, you know; just think of our canned turkey and pudding. We'll have a dinner tomorrow that would make our New England mothers turn green with envy!" And raising his voice to a high pitch, he begins to sing, "Oh, Mister Captain, stop the ship. I want to get off and waik!"

The other man, unheeding this mock jollity, at last falls asleep by the fire, and the keen eyes of the little snow maiden discern a smile fluttering across his careworn face. "He is dreaming of mother and friends," says she and she longs to enter and whisper a word of cheer, for she knows where the richest gold veins lie; but she dare not go in for the fire is her deadly enemy.

"Oh, do you remember sweet Alice, Ben Bolt?" sings the younger man, but his voice is lost in the moaning of the wind, which surges round the cabin, and the little snow maiden turns sadly away, her white robe fluttering about her in the cold wind. She climbs the hill by a path she knows well, which leads to the snow castle in the valley

beyond, where she lives with the grim Snow King.

The firelight dances no longer over the bare walls of the cabin, the dying embers alone lighting up the faces of the two sleepers, who are now forgetful of the cold and privation. One dreams of the Alice in his song, but she comes to him in a white fluttering mantle, with dark eyes pleading and soft. He tries to touch her beautiful form, but she slips from his reach. Still smiling and beckoning, she leads him far up a mountain ravine, where the pines are green and the sunlight streams brightly over the snow crystals. The wind has ceased—all seems to be calm, and he follows, enchanted, the beckoning, fluttering figure that guides on before him. All at once she stops, and he, breathless in his chase, is about to claim his beautiful prize, but she again speeds on before him and he follows a few steps further into a glen, where a cave opens under the drifted snow.

"Here is the treasure you long for," says Alice, "but only patience and long years will bring it to light. Do not hinder me now; the morning is flying and I have many miles to go before I reach my home."

She seems to flutter out of his sight, and he is awakened by the chill of the cold, dreary morning.

But the dream has made too deep an impression to be forgotten. While the miners are eating breakfast at their rude table, the younger one sings, "Did you dream in the night?"

"No, I didn't; but you must have, you were so restless."

"I will tell you my dream, but I am afraid you will laugh at the importance I attach to it."

"No, I had a dream once which came true, and so I will not laugh at yours."

"I only wish mine would come true," laughed the younger, but the only way it will, is for us to take up a new claim."

"How's that?" cried the older, "Leave our 'Old Precious' for some new strike!"

"Just that," replied the dreamer, "for last night a fair maiden beckoned me to one which she promised was richest of all; and her face charms me yet. I am at least going to go up the valley which I saw plainly in my dream, and see if her words are true."

"You are a fool, Jack," said the other man, but he looked wistfully after his partner, who disappeared among the hillside pines.

And this is why one of the richest mines in all Klondike was called "The Little Snow Maiden."

Happiness eludes every searcher for it, but comes quickly and abundantly to the one who seeks to bestow it upon someone else. The searcher for happiness may get wealth, and power, and fame, but none of these advantages will avail anything in getting happiness. Even from friends it cannot be obtained, for happiness comes from what is given out rather than from that which is gathered in. Loving, unselfish service, the persistent, enthusiastic effort day by day to bring sweetness, light, comfort, and goodness into the lives of others, will surely bring happiness into the life of any man, woman, or child. No sorrow of heart, no doubt of the future, no restlessness or aimlessness of the present, no loneliness or bitterness of soul, but will yield and be resolved into joy and peace and purpose as soon as the days are filled with labors of love—as soon as the eagerness to get happiness is replaced by an eagerness to give it to others.—*Eugene Thwing.*

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The Irwin evangelistic company is in a meeting at Litterberry, with eight additions at last report.

Mr. Hill's meeting at Humboldt, added forty-two to the church. The pastor of this church is J. A. Sweet.

Adam K. Adcock's meeting for his home church at Carbondale resulted in two additions by confession on the first day.

Brookport Church will have the services of J. M. Ratliffe, of Arkansas. He has accepted the pastorate to begin at an early date.

J. J. Hudson held a meeting at Antioch near Oakland, in which there were received eighteen additions in two weeks, sixteen of the additions were on profession of faith.

The Sullivan meeting, conducted by the pastor, J. W. Kilborn with the assistance of E. E. Rice, closed with a total of six additions.

G. W. Burnett of Sumnum Church received two additions to the congregation on profession of faith the first Sunday in November.

The total number of additions so far in the Princeton meeting, where Vawter and Marty assisted Cecil C. Carpenter, was forty-nine, and the revival has closed.

G. S. McGaughey, after a pastorate of four years at Robinson, has accepted a call to Bicknell, Indiana, having refused a call for the fifth successive year at Robinson.

David Lindsay has accepted a call to the church at Latham to succeed Clifford S. Weaver, the new pastorate beginning the second Sunday in November.

Gilbert W. Zink, who has been pastor at Chambersburg since September 1, held a revival meeting in which there were twelve additions on profession of faith.

J. H. Garrison, editor of the Christian Evangelist, visited recently at Camp Point and preached at one of the Sunday services for the pastor, H. A. Reynolds.

Batavia Church made an offering of five dollars for state missions, and the Sunday-school raised in excess of fifteen dollars for home missions. The pastor is E. A. Henry, of Chicago.

The congregation of Central Church, Decatur, has invited Evangelist Lew D. Hill to act as supply pastor of the church until a new minister has been called to succeed O. W. Lawrence.

The revival meeting at Lake Fork added a total of thirty-seven to the church, twenty-eight being by baptism. The pastor, M. M. Hughes, had the assistance of Mr. Butler, of Missouri as director of music.

Harristown pastor, J. H. Wright, held a meeting for his home church which added five to the membership of the congregation. Mr.

Wright had the assistance of F. R. McDonald, of Arthur, as soloist and precentor.

The additions in the Harvel meeting numbered thirty-seven at its conclusion, thirty of these being by profession of faith. A. W. Crabo was the evangelist who assisted S. R. Lewis, the pastor.

Andrew Scott, district evangelist of the sixth district, held a meeting for two weeks at Tower Hill, resulting in six additions to the church and in effort to locate a minister after a lapse of nearly a year without one.

The Endeavor Society of Augusta Church, where E. T. Cornelius ministers, is planning to study "The Challenge of the City," by Josiah Strong. It is intended to have the society of the Presbyterian Church co-operate in this study.

Mt. Pulaski Church, of which J. Newton Cloe recently became minister, made an offering for state missions amounting to twenty dollars. The church here is progressing under the inspiring and efficient leadership of its new minister.

State Secretary J. Fred Jones aided the pastor, George W. Schroeder, in the dedicatory service for the new church at Bridgeport. A fine new church was formally set apart to the service of God, and more than ten thousand dollars was raised in a short time to liquidate indebtedness on the same.

The revival meeting at Pekin was concluded, having resulted in sixty additions, making a total of about one hundred additions during the present pastorate of slightly more than a year. C. C. Bolman, the pastor, was the evangelist in the meeting. He was assisted by Leroy F. Sargent.

The church at Pleasant Hill in Edgar County enjoyed a two weeks' meeting held by D. H. Shanklin, which added sixteen persons to the church, all but one being by profession of faith. Evangelist Shanklin is being assisted by Miss Roth as leader of music, and is now with the church at Antioch, in Shelby County.

L. B. Pickerill, of De Land, reports an interesting social function in his church, consisting of a reception by the Woman's Missionary Society of the Christian Church for the Woman's Missionary Society of the Methodist Church. The De Land Auxiliary has forty-two members and the Methodist Society has thirty-six. Miss Lura V. Thompson addressed a union meeting in the evening.

The revival meeting at Stuart Street Church, Springfield, with Pastor J. R. Golden, of West Side Church, assisting Pastor H. H. Jenner, has resulted in twenty-two additions, seventeen being on profession of faith. The meeting will probably continue another week. Splendid congregations are listening to the evangelist's message every night and interest is increasing daily.

First Church, Quincy, in its annual report

recently presented, showed a total of forty additions during the year, making the membership of the church now four hundred and sixty-five. For benevolence and missions about twelve hundred dollars was raised. The edifice was improved at a cost of two thousand dollars, which together with the regular current expenses made a total of sixty-five hundred dollars raised and expended during the year. The pastor, Clyde Darsie, is deservedly popular with his congregation, and his invitation to the Jacksonville pulpit, announced last week, is not cordially received in Quincy.

The work with the church at Sterling, is slowly moving forward. The Woman's Missionary Society had a good attendance at its last meeting, and arranged a program of work for the year. On the same evening a Brotherhood was organized, numbering twenty-two. This number will likely be doubled soon. Last Sunday one of the young girls of the Sunday-school was received into the church. Others are looked for. The Brotherhood will assist in enrolling many that have not yet put in their membership, and in enlisting others in more active service. Chas. A. Stevens, has had charge of the work here since May 1, 1911.

Howett Street Church of Peoria celebrated its second anniversary in November. Reports were given from the various departments of the church indicating progress of a very substantial and evident character. During the year there were forty-two additions with a net increase in membership of twenty-eight, giving the congregation at present one hundred and eighty members. Mr. William Price has been pastor of the church since its organization, and for two and one half years conducted the mission which eventuated in the church. The congregation is self-supporting, and last year gave above two hundred dollars for the various missionary enterprises.

The Illinois Christian Citizenship Convention was held in Second Presbyterian Church, Chicago, last Monday and Tuesday. The special purpose of this gathering was to discuss vital problems of the civic relation of Christian men and institutions with particular emphasis upon the problem of getting the Bible read in our public schools. Addresses were made by Rev. Edgar P. Hill, Judge McKenzie Cleland, Bishop Charles B. Anderson, Rev. Jas. K. Shields, Prof. Allen Hoben, Rev. Robert T. Beattie, Judge Charles N. Goodnow, Rev. W. O. Shepherd and others. Questions of crime, marriage, liquor, juvenile delinquency, the home, the Sabbath, etc., were discussed by these eminent authorities.

Secretary's Letter.

Mighty stormy day the 12th. Bad for Illinois missions. Courage, brother. Hang on till you get a good offering. Never give up if it takes all winter. We must have your fellowship or give up some of the splendid fields we are supporting and let them go back. Such a thing would almost be a crime. Our Lord could hardly excuse such a course.

John B. Dickson, the new minister at Hermin, has just closed a three weeks' meeting with thirty additions. The work is in good condition.

The Centralia meeting, A. L. Huff, minister, closed with eighty-six additions. When we go down into Egypt to the state convention next year we will find a great, strong church at Centralia.

Prof. Van D. Roughton, county superintendent of Moultrie County, Sullivan, will do regular preaching half time within reach of his home.

The wind storm last Saturday, the 11th, completely destroyed the Twin Grove Church near Bloomington. Have not learned their plans but hope they will rebuild.

J. E. Stout held a good meeting at Jewett, reorganizing the church and adding about forty-five new members. He is now in a meeting at Six Mile Prairie.

H. M. Barnett had six additions at Hallsville in spite of the continuous rain and bad weather. He will hold a meeting for C. W. Marlow at Flora in January.

David A. Lindsay, formerly pastor at Deer Creek, now of Oklahoma, has accepted a call to the work at Latham and will begin soon. Glad to get our Illinois boys back, and they usually come back in a few

Chas. J. Upton, of Barnett, preaches half time at Atwater.

At the meeting of the state board on the 8th, two new members of the board of directors were elected to fill out the terms made vacant by the removal of R. F. Thrapp and O. W. Lawrence from the state. W. F. Turner, of Peoria, was elected to fill out Bro. Lawrence's term of three years, and W. W. Sniff of Paris will fill out Bro. Thrapp's term of one year. Bro. Thrapp was also president of the board and W. H. Cannon of Pittsfield was chosen to this position. We are very sorry to lose these good brethren from our state and suitable resolutions will be published.

At the last board meeting N. S. Haynes, of Decatur, was chosen to write a "History of the Disciples of Illinois." He has accepted the task and has already begun to plan the work. Such a book written by so able a man will doubtless have a very large sale when completed. This should have been done twenty years ago while many of the early pioneers were living and could give interesting data.

Brethren, boost the state offering just as high as possible.

J. FRED JONES, Field Secretary.

W. D. DEWESE, Office Sec'y.-Treas.
Bloomington, Ill.

Southern Illinois Notes

W. O. S. Cliffe and the church at Christopier are going right forward to better things.

Visitors from the Benton church speak in the highest terms of their minister.

J. J. Harris serves the splendid little church at Tamara which is a child of the Du Quoin church where Mr. Harris served very acceptably for a number of years.

J. T. Sweatt has resigned the work at Murphysboro and is engaged in business in Du Quoin.

Du Quoin Main Street Church is going forward. Six added since last report. A brand new brussels carpet that covers the large Sunday-school room and a new organ just purchased by the Y. P. S. C. E. are among the necessary things added. A carpet warming was arranged for and the minister, Charles E. Smith, raised the money in a few minutes to pay for all in full. Last Lord's Day there was a large gathering when a splendid number of new pledges were made toward completing the financial budget.

A visit was recently made to the old town, Du Quoin, where the brethren conduct a union prayer-meeting habitually and where we hope to hold a short meeting at the request of those brethren.

I know a splendid young preacher, a graduate of Drake University, who for seven years has made a great record who will soon be open for engagement with some good church ready to do things. He believes in and preaches the Word and will be a blessing to the church that gets him.

Churches inquiring please enclose stamps for reply.

CHARLES E. SMITH.

Du Quoin, Ill.

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ounce.

Chicago

E. S. Ames reported four additions at Hyde Park church Sunday.

Chicago Heights church, E. D. Salkeld, pastor, closed an evangelistic meeting last Sunday, conducted by John G. Slater of Minneapolis. Mr. Slater made a deep impression upon the community. Chicago Disciples are especially proud of the Chicago Heights church because it is the only community hereabout, excepting Valparaiso, Ind., where we can claim leadership in numbers, property and effectiveness. The outlook before this church is especially promising.

Vaughan Dabney, pastor of Douglas Park Church, reports ten accessions recently. He is developing his church activities in co-operation with the community sentiment as far possible. This is more than ordinarily practicable in the case of this church on account of its being the only protestant English speaking church within a radius of one mile. The recent union with the Congregational body puts them in a position to build up a truly undenominational church of Christ, appealing for accessions not on grounds of doctrinal agreement but of co-operation in Christ-like service.

The unfortunate—scandalous is probably the better word—division of the church at Waukegan some years ago is now in a fair way to be healed. The First church congregation recently worshipped with Chapel street people at a Sunday service. The pastor of the latter church has, it is believed, definitely given up the leadership, and this opens the way for the rupture to be healed. The property suit will probably be withdrawn from the courts, where it has long been occasion for the newspapers to keep the quarrel before the public. A. L. Cole, formerly of Mt. Sterling, Ill., now studying in the University of Chicago, is preaching for Chapel street church, and Ellsworth Faria for First church. These leaders will cooperate to save a fast disintegrating situation to the cause of Christ.

Chicago Disciples have, the past week, enjoyed Charles S. Medbury, pastor of the great University Place Church, Des Moines, Iowa. His main purpose in spending a week in this city was to preach each evening of

the "Home Coming Week" at Sheffield Avenue church. His sermons have been an uplift and enrichment of the life of that church. Large congregations have attended each night. From all parts of the city the people came, some churches sending delegations. Englewood church sent 100 on Thursday night with Pastor C. G. Kindred at the head and Jackson Boulevard, Evanston, Irving Park and other congregations contributed their quotas on other evenings. Dr. Medbury spoke at the ministers' meeting Monday morning. He was fresh from a week's participation in the Men and Religion campaign in Kansas City and brought to Chicago the virile heroic note which is being sounded by that movement. He pleaded, at the ministers' meeting, for a sacrificial Christianity. To follow Christ today will demand the same kind of self-renunciation that characterized the early disciples, he said. He deplored the unrestraint of church people in their amusement life and coined the phrase "commercial martyrdom" as describing the price many a man must pay in living out his Christianity in the business world. Doctor Medbury's address made a profound impression upon his brother ministers.

November Days

BY EMMA A. LENTE.

November's days are shortening fast;

Her morns are crisp with frost:

The Year walks with her, sorrowful,

Remembering what is lost,—

The leaves, the grass, the blooms, the songs,

Warm suns, and witching moons,

The billowing grains, the luscious fruits,

Soft showers and shimmering noons.

Yet, not uncrowned, and all forlorn

November treads her path;

St. Martin's Summer is her own—

That tranquil aftermath

Of slow, sweet airs, and dreamy days

Of slumb'rous, Orient calm,

Of far hills seen through violet haze,

And peace that soothes like balm.

And, later, when the chill winds blow,

And Nature charms no more,

November builds the cheerful fires,

And counts her treasures o'er,

And calls upon the whole wide land

To feast, give thanks, and sing,—

Forgetting all the toil and care,

The good, remembering.

Church Life

Marion Boles is debating with a Latter Day Saint preacher at Logan, Iowa.

The Snively meeting at Marion, Ind., is growing in influence and results.

J. E. Dinger has resigned the pulpit of First Church, Ft. Worth, Texas.

Evangelist H. F. Lutz is holding a meeting at Bridgeport, Conn., with West Side Church.

W. E. M. Hackleman is assisting C. M. Chilton in a two weeks' meeting in First Church, St. Joseph, Mo.

The Liberty, Mo., meeting conducted by W. N. Briney closed with over fifty additions. R. G. Frank is pastor.

Eldon K. Van Winkle has begun his work as pastor of Central Church, Findlay, Ohio. Mr. Van Winkle was formerly in Milton, Ind.

W. S. Cook has resigned at Nelsonville, Ohio, to take effect about the middle of next month. He has accepted a call to Wilkesburg, Pa.

546 persons are reported to have been converted up to Nov. 12, in the Portage La Prairie meeting in Manitoba, now being conducted by W. J. Minges.

J. M. Lowe, Des Moines, Ia., of whose good work in the evangelistic field special mention was made in these columns, last week, can be secured for a meeting in December.

Fred R. Davies, Charlestown, Ind., has just closed a meeting at West Park Church, Indianapolis. W. D. Bartle, minister. Twenty-five were added to the church. The pastor says the prospects are good for the coming year's work.

First Church, Davenport, Ia., makes a good annual financial report, closing the year with a balance of \$50 on hand and no unpaid bills. A budget of \$3,300 is being provided for by pledges for next year. S. M. Perkins is pastor.

Mark Wayne Williams, of Milwaukee, Wis., is balancing accounts with his brother, Hermon P. Williams, of Albuquerque, N. M., by holding a meeting for him in exchange for a meeting recently held by the New Mexico pastor in Milwaukee.

State Evangelist G. E. Williams and helpers are holding a meeting in Vale, Ore. The outlook is bright for a good meeting. The congregation is building a house of worship which will be a credit to the community and a valuable instrument of religious work. T. L. Reed is the pastor.

A wedding announcement comes all the way from India telling of the recent marriage of William Charles MacDougall and Annie Agnes Lackey at Jubbelpore. They are to reside at Deoghar after January 1. The Christian Century extends congratulations to these worthy missionaries.

A call for a five year pastorate has been extended to S. Walton Fay formerly of Chorley, Eng., by the Valley Junction, Ia., church and has been accepted by Mr. Fay. This is an unusual period for a church and minister to engage themselves in advance, but it augurs the high degree of confidence on both sides of the compact.

C. O. Reynard has just closed a meeting of three weeks with Cecil Street Church, Toronto, Can., assisted by Mrs. Alice Dean Waldo as singer. There were sixteen bap-

tisms, two other confessions and fifteen added by letter and statement. The church was greatly helped. Mr. Reynard's ministry in Toronto is energetic and progressive.

Central Church, Des Moines, Ia., is following up the Men and Religion campaign with an "Enlistment Week." Forty men are taking time from business to call upon their brothers who are not now enlisted actively in the church and urge them to share its responsibilities and joys. Finis Idleman is the devoted pastor.

The new house of worship of Canton, Ohio, church will contain a nursery and bridal parlor, the former in which to care for babies while their mothers are at worship, the latter to provide an appropriate and attractive place for the marriage of couples who do not wish a public or a home wedding. Pastor Welshimer's study will adjoin the bridal parlor.

After Evangelist W. J. Lockhart had arrived at Iowa City to begin a meeting with Pastor C. C. Rowleson it was decided that the church house was too small. A call for workers was made that night at the service to build a tabernacle next day. By evening the structure was complete and services were held in it. A good meeting is in progress.

When will the limit be reached in new devices for raising money for the church? A daily newspaper tells that a member of the Christian church at Mt. Sterling, Iowa, proposed to donate all the corn the ladies of the Aid Society would husk. Thirty-six ladies accepted the proposition and went into the field, remaining there two and a half hours, and husked 300 bushels of corn which netted them \$176.60.

New Sunday-school rooms in connection with First Church, Evansville, Ind., were dedicated Nov. 12, by Robert M. Hopkins the national Sunday-school leader. This addition makes the house the most completely furnished building for Christian work in that city. D. W. Scott, the new pastor of this congregation began his work June 1, succeeding William E. Sweeney.

The Trenton, Mo., church, S. G. Fisher, pastor, held a Covenant Service recently at which the exercise prepared by Charles M. Fillmore of Indianapolis, was used. The morning worship was followed by a dinner in the church at which the fellowship of the members was most hearty. In the afternoon a business meeting of the church was held at which annual reports were given. The church girded itself for an advance work in the coming year.

The fourth annual meeting of the Medical Missionary Conference, held under the auspices of the American Medical Missionary Board, will be held at the Sanitarium in Battle Creek, Mich. January 2 to 5 inclusive. Rev. Lemuel C. Barnes, field secretary of the Baptist Home Mission Board, is to preside over the conference, and the attendance of several prominent mission workers is already assured. The Battle Creek Sanitarium offers free entertainment for one week to all the missionaries who attended the meeting, and the invitation is to all evangelical missionaries regardless of denomination. Inquiries may be addressed to Geo. C. Tenney, Battle Creek, Mich.

President James Benjamin Jones, of William Woods College, Fulton, Mo., passed away November 8. He was visiting his aged mother at the time in North Carolina. President Jones was born near Winston-Salem, N. C. He was graduated from Transylvania University at Lexington, Ky. He served as pastor of Christian churches at Columbia, Little Rock, Ark., and Los Angeles, Cal., and

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was connected with Hamilton College at Lexington, Mo., five years before removing to Fulton as president of William Woods. He had just entered upon his sixteenth year as head of the institution, being the second president since it was founded. Mr. Jones was an active participant in the church life of the Disciples of Christ and a prominent contributor to current journalism.

The unique evangelistic work which A. W. Conner is doing among the churches, appealing directly to boys, has met with singular success in Terre Haute, Ind., recently. Mr. Conner speaks to boys especially in the afternoons and to boys and adults in the evening. Much of his work with the boys is directed to drawing them together into an organized fraternity under the title of "Character Castle." Two hundred and six lads were enrolled in one week, all taking the studies by which they passed through various degrees which Mr. Conner conferred, capping all with a banquet. Each lad who enrolls for the work is asked to give the name of one man whose friendship the lad desires above that of anyone else. These men meet under the direction of Mr. Conner, who talks on the best way of influencing boys.

"How to Choose a Husband" was the subject of a recent sermon by B. L. Wray, of Budd Park Church, Kansas City. The meeting was largely attended by the women of the congregation, and they were given the following instructions for selecting a model husband:

"In courtship, before admitting a young man to your home, ask him, 'What is your business?'"

"Require of him the same moral standards that he demands of you."

"Demand of him honesty, sobriety, industry and integrity."

"Shun the man who has no respect for old time religion."

"Don't marry the man who has no respect for his mother and no time for home."

The following Sunday night Mr. Wray told the young men how to choose a perfectly good wife.

Exercises in connection with the installation of Frederick D. Kershner as president of Texas Christian University were held in the Assembly Hall and attended by student body and citizens. Dean W. B. Parks presided. President Kershner talked on the influence of the church in education. His theme was "Co-operation of the Church and School." He emphasized the need for church influence in education, and was sure the greatest good in the history of the university would result from the cordial co-operation and support given it by the Christian Church of the state. Dean Parks spoke of the great influence of Christian education and expressed the view that the need was still as urgent as ever, that in the success of the past was every encouragement for similar work in the future. Cephas Shelburne spoke on the "Righteous Life." His fundamental idea was the need for the students to build spiritually as well as mentally and physically. The happy combination of the three was the acme of college education, he said. The outlook for the college is bright under its new leadership.

Dr. I. N. McCash, Secretary of the American Missionary Society, is taking his place as a representative of the Disciples in the Home Mission Committee of the Federal Council of Churches in America. This committee is conducting a series of thirteen "Surveys" in Western and Northwestern states, holding a "Day of Consultation" in each state to consider the "unmet needs" of that commonwealth. There are no large publicity features in connection with these "Surveys." The

chief aim is to bring together in council those already charged with the responsibilities of home mission administration in each state. The effort has a profound public interest, but it has no general convention features. State representatives of home mission work of all denominations are being called into consultation with the national leaders of American church enterprise. The forces of all evangelical bodies are thus uniting in a program to investigate and satisfy the now unmet spiritual needs of the vast territory upon which so much home mission emphasis now falls and must continue to fall. The effort is a signal illustration of the possibilities inherent in the federation plan.

The words of Henry Watterson spoken at one of the services of dedication of the new First Church edifice in Louisville, Ky., will be interesting to many. Mr. Watterson is the famous editor of the Courier Journal of that city and noted for his picturesque and incisive writing. He said:

"I would have all the ministers of religion as free to discuss the things of this world as the statesman and the journalist, but with this difference—that the objective point with them shall be the regeneration of man through grace of God and not the winning of office or the exploitation of parties and newspapers. Journalism is yet too unripe to more than guess at truth from a single side. The statesman stands mainly for political organism. Until he dies he is a suspect."

"The pulpit remains, therefore, still the moral hope of the universe and the spiritual light of mankind. It must be nonpartisan; it must be nonprofessional. It must be manly and independent. But it must also be worldly wise, not artificial, sympathetic, broadminded and many sided, equally ready to smite wrong in the mighty and kneel by the bedside of the lowly and the poor, the weak and the afflicted."

The official board of Central Church, Des Moines, Iowa, is now discussing a proposition to articulate the Sunday-school with the

church in a more vital way than customarily prevails. The plan is to make the Sunday-school a department of regular church life, with the church officers responsible for its organization, its faculty of instructors and its financial obligations. The offerings of money from the members of the school will go into the church treasury as direct gifts to the church, the literature and all other equipment of the school to be purchased by the church treasury on the basis of a Sunday-school budget. This plan was submitted to the church officers by Professor Athern of the department of religious education in Drake University, who is also director of religious education in Central Church. It is every way deserving of the approval of this church and of all churches. The Sunday-school should be not an independent organization as now, but the church teaching the word of God. Such an arrangement as Professor Athern proposes, and which it is understood Pastor Finis Idleman heartily favors, will dignify religious education in the thought of members of the school and bring into active participation with the school the acumen and energy of the strong men of the congregation. We hope to be able shortly to report that the proposal has been accepted.

The Christian Monthly, organ of our English Disciples, edited by Rev. William Durban and Rev. Leslie W. Morgan, carries regularly on its front page a statement entitled "Our Aim," which in many respects is the best short statement of the purposes of the Disciples of Christ to be found anywhere. It is remarkable for its omission of irrelevant detail, for its inclusion of every vital ideal and for its catholic and Christly temper. The statement follows:

We strive to be simply Christians, without prefix or affix; we use only those names which are the common property of all Christians and all Christian churches, rejecting all denominational titles as unnecessary and divisive; we regard denominationalism as contrary to

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the will of God; we look upon the prayer of our Lord for the union of His Disciples as the thing of supreme moment in order to the effectual evangelization of the world; as a basis for union we hold forth the New Testament Church as the ideal in faith, ordinances and life; and furthermore, we hold ourselves ready to lose ourselves, together with our nearly one and a half million members throughout the world, and all our brotherhood organizations and machinery in a united Church of Christ on this catholic basis.

Who on the native soil of the Disciples' movement can improve on this statement of our common faith?

Indiana Secretary's Notes

One more Sunday in November for State Missions. Will not every preacher who reads this try to enlist one more church? However weak and poor the church, it can give something and be the stronger and the richer for the giving. "Give and it shall be given to you," said the Master. Churches are saying that the missionary problem is a preachers' problem. "Like priest, like people." There are some churches, however, that have no preacher at the present time. The elders should see to it that the work is not permitted to suffer in the absence of a preacher. The elders have a duty to perform that cannot be shifted to other shoulders. Remember our commission, "Preach the gospel to the whole creation." That means in other parts of Indiana than your own community. During the first fifteen days of November only eight churches sent offerings. Some churches that took the offering in September have not yet sent it in. Please send all offerings promptly that the money may be used for the purpose for which it was given. Three hundred contributing churches is our aim for Indiana this year.

All churches that have adopted the "weekly offering for missions" system are requested to report the fact. We hope a large number of our churches will begin this plan with the new year.

Christmas Cards

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Ira J. Harbaugh of Pittsburg was a caller at the office recently. There is a possibility that he will locate in this state. We need him and trust he may be secured by one of our many pastorless churches.

W. G. Winn, from Pittsburg, is the new pastor at Rennselaer. He has been on the

field since August, but the information had not reached this office. Mr. Winn has missed some of the interesting communications that have gone out from the office. He is on the mailing list now, however, and will be treated as one of the family hereafter.

L. E. MURRAY, Cor. Secy.

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By Professor Herbert L. Willett

PART I, FROM MOSES TO ELISHA

This is the first of four parts, which will cover the entire field of prophetic activity in the Old Testament. In the present issue there are thirteen sections, as follows:

THE PROPHETS AND THE OLD TESTAMENT.
THE BEGINNINGS OF PROPHETIC WORK.
MOSES AND ISRAEL.
MOSES AND THE BEGINNINGS OF THE NATION.
THE RISE OF SAMUEL.
SAMUEL, JUDGE AND PROPHET.
DAVID AND NATHAN.
AHIJAH OF SHILOH.
ELIJAH AND THE PROPHETS OF BAAL.
ELIJAH, DEFENDER OF POPULAR RIGHTS.
ELISHA, THE PASTOR OF ISRAEL.
THE REFORMS OF ELISHA.
THE PROPHETS OF THE JUDEAN SCHOOL.

These studies and those that follow in the series have been in use in many Sunday-schools during the past year, in the weekly form in which they have appeared in The Christian Century. This first part is now thoroughly revised and published in convenient form for class work or private use.

It contains ninety-two pages, is bound in paper, and is sold at thirty-five cents the copy.

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Mrs. T. R. Ayars, president of the Mothers and Children's Home in St. Louis, makes an appeal in behalf of fifteen boys, ranging in age from a few days to ten years, who are wanting a chance in the world and wanting a home. These children are ready for adoption into Christian homes. Mrs. Ayars suggests that this is the most beautiful Christmas present any family can receive and is the most precious gift any home may make to Christ. She may be addressed by inquirers at 5881 Plymouth Ave., St. Louis, Mo.

Sketches of American Missions

The State Convention of Georgia met this year at Augusta. Howard T. Cree and wife, with the great First Church, impressed us anew with the sincerity and heartiness of southern hospitality by the extensive way in which they took the strangers in.

In "the New South" a traveler must consult his map every morning to make sure he is not in "the great and growing west." In southern Georgia there is a section of country where every old house, negro cabin, shack and pig pen is covered with red-tile roofing, such as is used in most expensive constructions in the northern cities. Just so is the new, aggressive, modern spirit changing the aspect of things in the south. Stunned by the severe blow of the war between states, impoverished by debt and hampered by most untoward and unusual social labor and political conditions and problems, this fair and favored section of our beloved country has lagged behind in the rapid pace of material progress. But things are "up and doing" now. The revised advice of Horace Greely is sane and practical and to the young man looking for opportunity and fortune we say, "Go South, young man, go South." Were this the time and place, abundant reason could be given for such advice. It is important to note that now is the time for the American Board to vigorously push its work of extension in the Southland. If we can get in "on the ground floor" in these new and growing towns, it will only be a few years until we will be a great people in "the Sunny South." Ten dollars given now is worth one hundred given ten years from now.

In Georgia we have 141 churches and 15,000 members. The policy of concentrating on the cities has given us good churches in Augusta, Atlanta, Valdosta, Athens, Winder, Sandersville, Savannah and Macon. Yet in this state there are 100 county seat towns where we have no church. Our leadership in able ministers and wise business men is good. Complete unification here obtains between the state and American Board and is most satisfactory. John H. Wood is secretary and superintendent. Strong in the hearts of the churches, approving his work, one hears repeatedly of him, "There is only one John H. Wood." Under his direction the work has developed so as to require all his time and he is urgently called to get release from his happy pastorate at Winder to give himself to "the care of all the churches."

GRANT K. LEWIS,
Augusta, Ga. Secretary.

Foreign Society Notes

The society has received a cablegram from China saying that the missionaries were safe. It is not expected that any missionary will suffer in China because of the present revolution. The revolutionists are seeking to overthrow the Manchu dynasty, and not to drive out the foreigners as was the case in the time of the Boxer uprising. It may be that the missionaries will have to leave Nankin for a time, or that they have left, but in that event the probability is that they will

return very soon.

Miss Stella Walker Lewis is visiting the churches in Benton and Linn Counties, Iowa. These churches are supporting her, and they are greatly pleased with her visit and report of the work done.

H. C. Saum, of Bilaspur, India, writes that all the missionaries at that station are well. He adds that the work is in pretty good, though not in a satisfactory condition. In the absence of H. A. Eicher he has had to look after four schools. This was more than he could do properly and do his other work.

Miss Rose Armbruster, of Japan, writes that the work among the women and children is increasing in interest. Mrs. McCall is giving a series of talks to mothers on the care of children. These mothers meet with Miss Armbruster twice a month for Bible teaching.

There have been six baptisms in the Central Manila district in the last ten days of August. Two new preaching places are to be opened soon. The third year class in the Bible-school in Manila recently completed an outline course on the Life of Christ. The seniors had examinations and Christian evidences the last week in August.

W. H. Hanna, of Vigan, Philippine Islands, writes that a school for girls that lasted a little more than five weeks, has just been closed in Vigan. Eleven girls from seven different places took the instruction given by Miss Siegfried, Alejandro Anunciacion and W. H. Hanna. All made notable progress in the study of the Bible, Bible geography, Sunday-school teaching and methods, music and hygiene. The young women, assisted by the young men of the Bible college, rendered two open programs in the chapel to audiences that filled the building. Two of the students who began their studies not having obeyed the gospel, were constrained very soon by the love of Christ to obey the truth. This they did with joy.

D. C. McCallum writes: "We must have an industrial department in connection with the school in Vigan. While the initial expense of this will be fairly heavy, I am sure that later with careful handling, it will become a source of income. The trade schools in connection with the public schools bring in a handsome sum. There are three good reasons for having an industrial department. First, with such a department many poor boys will be able to work their way through. In the second place, it will give young men an opportunity of learning a useful trade. The industrial inefficiency of a host of would-be clerks and government officials in the Philippine Islands is becoming alarming. In the last place, manual training will help to break down the deep seated idea of the Filipinos that no one can be a gentleman until he can live without doing manual labor. It is hard to keep our native evangelists from becoming enslaved to this false social standard.

The Foreign Society is preparing for a campaign of rallies. This campaign will last about three months. There will be two

teams out. In most places there will be three services in a day, one beginning at ten a. m., one at two p. m., a banquet for men at 6:15 p. m., and an evening service at

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which the lantern will be used with moving and other pictures.

A reception was given at the Christian Church, Pleasantville, Iowa, on November 9, in honor of Miss Nina Palmer, the Living-link missionary of the Pleasantville and Marion County Christian Church churches. Miss Palmer sails for China on November 29. F. M. RAINS, Secretary. Cincinnati, Ohio.

An Enthusiastic Preparation

Our Sunday-schools are enthusiastically preparing for a great offering for American Missions on November 26. The orders for supplies and pledges of liberal support are exceeding all previous records. Hundreds of new schools are in line and it seems that never again will we be able to say that there are 6,000 schools among us that send no offering for American missions. It is especially gratifying to know how universally the schools are seeking to raise large offerings. We are going to come close to the aim "\$40,000." The plan is proving popular to divide the amount to be raised among the classes, asking each to become responsible for a definite portion. "America's Need" is in its fourth edition and has surpassed any previous publication of its sort.

Our organized Sunday-school work, the enlargement of the immigration service, and general home mission interests await the results of this day's offering.

ROBT. M. HOPKINS,
American Sunday-school Supt.

National Benevolent Association News

The general secretary is on a successful trip to the conventions in the Southern states. At the Georgia convention recently held at Augusta, the sum of \$900 was subscribed for the Southern Home, now located at 299 Lee street, Atlanta.

Mrs. Lane Mitchell, 105 W. Baker Street, Atlanta, is chairman of the Admission Committee of the Southern Home. All communications relative to receiving or dismissing the children of this home should be addressed to her.

When the Southern Home located at 299 Lee street the people of the neighborhood became alarmed at the presence of an orphanage in their midst. They sent a committee of three to the board of managers to protest. After inspecting the home and having a conference with the board one of the protesters gave \$5 for the home, another gave \$1 for a bat and ball for the boys, and the other went away "on the fence." They came to condemn and went away to praise.

The home at Jacksonville, Ill., is in deep need. This is one of the oldest and best of our homes. It is filled with some of the choicest spirits in the church. They are deserving of a willing, generous support. There is no better or more appropriate time for aiding this home than at this Thanksgiving season.

A widow with her five children from Martinsville, Va., has been received into the Southern Home at 229 Lee St., Atlanta. They were sent by the minister of the church of which the mother is a member.

A Thanksgiving donation sent to the Havens Home would be very acceptable and appropriate. They are in need.

The annual meeting of the National Benevolent Association will be held in St. Louis at 8 o'clock p. m., November 21. All members of the association should be present on that occasion.

The association is making a fine start for its annuity fund for the new fiscal year. Its annuity bonds are growing more popular every day.

JAS. H. MOHORTER.

The Gospel of the Kingdom

For Young People's and Adult Classes

The enthusiasm with which so many adult Sunday school classes have taken up the gospel of the Kingdom series this fall prompts us to present the outline of subjects for the entire year of 1912. The lessons come in the form of a monthly magazine—not quarterly, but monthly—at 50c a year. Dr. Josiah Strong is the editor of the series. Problems relating to men, women and the home are uppermost the coming year. The magazine is adapted to both men and women, whether young people or older folks. Send 5c in stamps for a single copy of the magazine.

SUBJECTS FOR 1912

FIRST QUARTER

Religion for Men

JANUARY: Religion in Action.

1. The Delusion of Being Spiritual Without Works.
2. The Mistake of Works Without Faith.
3. Religion a Thing for this World.
4. Religion a Thing for Every Day.

FEBRUARY: The New Politics.

1. Existing Politics.
2. Christian Politics.
3. The Emancipation of the Voter.
4. A Practical Program.

MARCH: Christian Men in Social Action.

1. The Sphere of Action.
2. Men and Religion Forward-Movement.
3. The Brotherhood Movement.
4. The Y. M. C. A.
5. Big Brothers.

SECOND QUARTER

Woman and the Community

APRIL: Woman in the Home.

1. All-Round Womanhood.
2. Woman's Opportunity in the Home.
3. The Fitting of Woman for the Home.
4. The Ideal Home.

MAY: Woman in Industry.

1. Woman's Place in Industry.
2. Woman's Wages.
3. Woman's Needs in Industry.
4. What the Church Can Do.

JUNE: Woman's Public Activities.

1. Influencing the Public through the Home.
2. Influencing the Public through the Church.
3. Woman in Organizations.
4. Woman Suffrage.
5. The Woman of Leisure.

THIRD QUARTER

The Home and the Family

JULY: Homes or Tenements.

1. The Disappearing Home.
2. Disappearing Family Life.
3. Tenement and Apartment Children.
4. What To Do.

AUGUST: Marriage and Divorce.

1. The Decrease of Marriage.
2. The Increase of Divorce.
3. The Cause.
4. What the Church Can Do.

SEPTEMBER: Parents and Children.

1. The Decreasing Family.
2. The Necessity for Home Training.
3. Physical Education.
4. Moral Education.
5. Spiritual Education.

FOURTH QUARTER

Crime and the Criminal

OCTOBER: The Growth and Cause of Crime.

1. The Growth of Lawlessness.
2. Crimes of Violence.
3. Corporate Crimes
4. Causes.

NOVEMBER: The Treatment of the Criminal.

1. Juveniles.
2. Adult Criminals.
3. The Vagrant.
4. The Ex-Convict.

DECEMBER: The Prevention of Crime.

1. Environment.
2. Temperance.
3. Work and Play.
4. Social Standards.
5. Religion.

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